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ATTEMPT

TOWARD REVISING OUR

ENGLISH TRANSLATION OF THE GREEK
SCRIPTURES,

OR THE

NEW COVENANT OF JESUS CHRIST;

AND

TOWARD ILLUSTRATING THE SENSE BY PHILO-
LOGICAL AND EXPLANATORY NOTES,

IN TWO VOLUMES.

VOL. II.

BY WILLIAM NEWCOME, D. D.

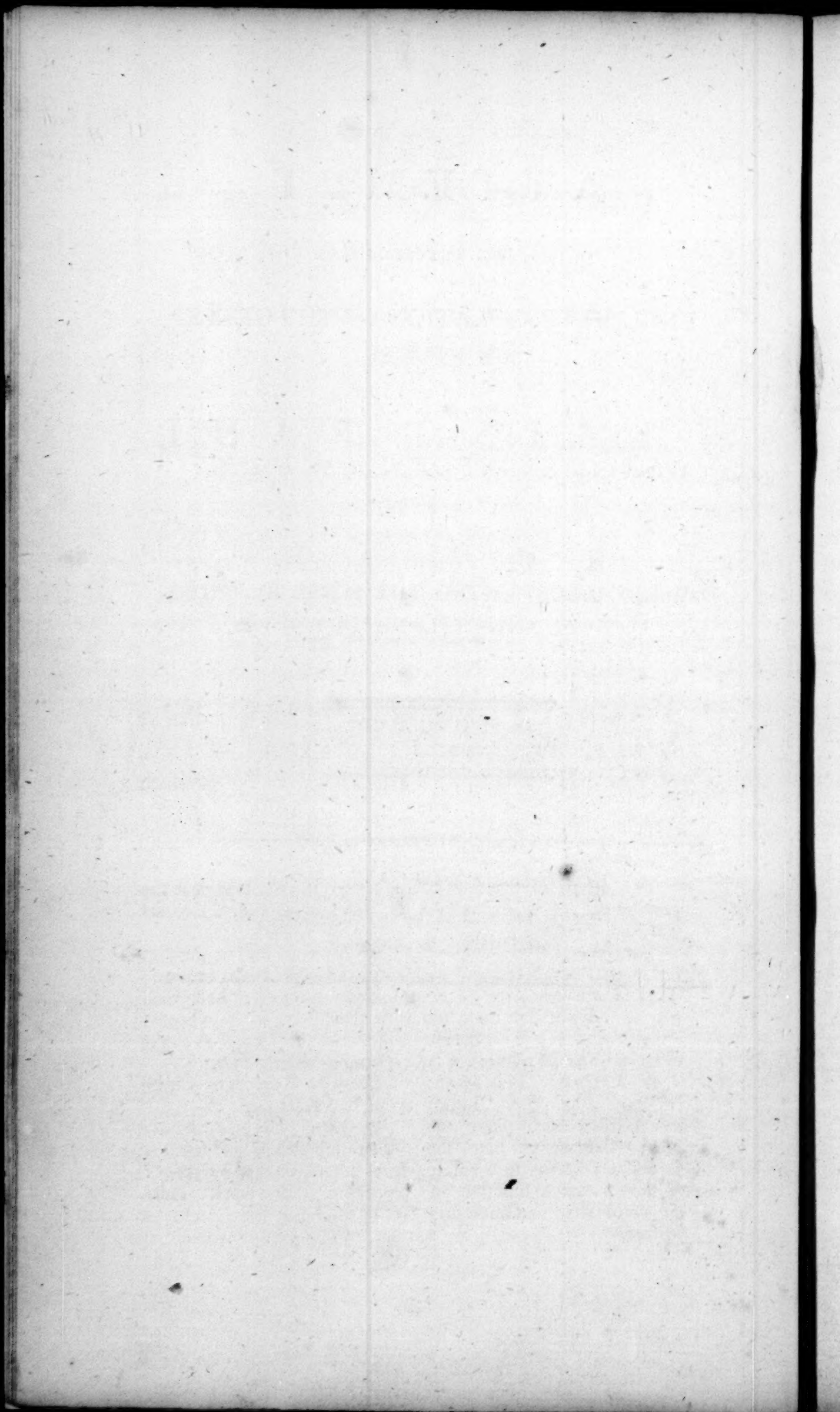
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13





T H E
E P I S T L E
O F
S A I N T P A U L
T O T H E
R O M A N S.

CHAP.
I.

I PAUL, a * servant of Jesus Christ, called to
be an apostle, separated to the gospel of God,
VOL. II. B (which

* Or, *slave*.

The design of the first five chapters is, to shew that the gentiles had an equal plea with the Jews to admission into the Christian covenant.

The general arguments are: That Jews as well as gentiles had contracted great moral guilt: c. i. 18—32. ii. iii. 10—19: That God is the God of all mankind; c. iii. 29: That God may as justly accept the gentiles for their faith, as he accepted Abraham: c. iv: That the effects of Christ's righteousness ought to be as universal as those of Adam's transgression: c. v.

I. *Servant.*] This is the language of humility. It must be observed throughout the New Testament, that the Greek word refers to the state of slavery which subsisted in the world when that book was written.

Called.] By Jesus Christ himself. Acts xxvi. 16—18.

Separated.] Set apart by divine interposition, and selected from others, for the purpose of preaching the gospel. Acts ix. 15. Gal. i. 15.

CHAP.

I.

2 (which he had promised before by his prophets
 3 in the holy scriptures,) *even the gospel* concerning
 his Son, (who was born of the race of David,
 4 according to the flesh, *but proved to be* the Son
 of God by power, according to the * Holy Spi-
 rit, through *his* resurrection from the dead;) *the*
gospel, I say, concerning Jesus Christ our Lord;
 5 (by whom we have received the favour of an
 apostleship, for *preaching* obedience to the faith
 among all the gentiles, for the sake of *spreading*
 6 his name; among which *gentiles* are Ye also, *the*
 7 called of Jesus Christ;) to all *the* beloved of God,
 and

* Gr. Spirit of holiness.

2. Throwing in the argu-
 ment from prophecy for the
 truth of the gospel, disposed
 both Jews and gentiles to at-
 tention.

3, 4. Observe the opposi-
 tion. According to our Lord's
 human descent, he was the off-
 spring of David; but accord-
 ing to the Holy Spirit he was
 the Son of God, and shewn to
 be such by the display of God's
 power in raising him from the
 dead. Eph. i. 19, 20. Acts
 xiii. 33.

Proved.] Determinately
 marked out.

5. *Obedience to the faith.*] St. Paul naturally calls the
 gospel *the faith*; as it was his
 chief purpose in this epistle to
 prove that faith was the sole
 condition of being admitted in-
 to the gospel-covenant.

Among all the gentiles.] Not
 only among the Jews, but

among all nations without dis-
 tinction. This topic is agree-
 able to the principal scope of
 St. Paul's argument.

*For the sake of spreading his
 name.*] See Acts ix. 16. Or,
 For his sake; to advance his
 glory, to promote the ends of
 his coming into the world.
 Compare Luke xxi. 12. Mark
 xiii. 9.

6. *The called.*] This phrase,
 and those in the next verse,
*beloved of God, called to be
 saints*, are but other words
 for disciples of Christ. How-
 ever, those who were admitted
 into the external privileges of
 the Christian church could not
 partake of the heavenly inhe-
 ritage, unless they acted in a
 manner worthy of their calling.
 Eph. iv. 1. Hebr. iii. 1, 6, 7.
 2 Pet. i. 10.

7. *Beloved of God.*] God
 shewed

CHAP.

I.

and called to be faints, that are in Rome: favour *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of through-
9 out the whole world. For God is my witness, whom I serve with my *whole* spirit in the gospel of his Son, that without ceasing I make mention
10 of you;—always requesting in my prayers that by

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some

shewed his love to men by sending his Son into the world; and, by receiving them into a gracious covenant with him, he treated them as his beloved children. John iii. 16. Rom. v. 8. Eph. v. 1.

Saints.] That this term comprehends the whole body of christians, appears from Acts xxvi. 10. Rom. xii. 13. 1 Cor. vi. 1. Eph. iii. 8. Hebr. iii. 1. 1 Pet. ii. 5, 9; and from many other places. All Christians were thus called because they were dedicated to God: 1 Cor. vii. 14: and because they professed a religion which tended to make them holy. 1 Cor. vi. 11. But those who were thus denominated might fall from personal holiness. Compare Eph. i. 1. iv. 17—32. v. 1—11. Hebr. iii. 1, 7. 1 Pet. i. 14, 15. ii. 5, 9.

Favour.] The Greek word has many senses: it here denotes favour.

Peace.] In their own mind, and with God. 2 Thess. iii. 16. Rom v. 1.

Our Father.] The common Father of Jews and gentiles.

It appears from this verse that the epistle is addressed to the Jewish and Gentile converts in Rome.

1—7 We have here an instance of that involved and parenthetical style which frequently occurs in St. Paul's epistles; and which is natural to a writer of such a character as Mr. Locke ascribes to him. See other instances, c. ii. 12—16. v. 12—18. 1 Cor. viii. 1—4. 2 Cor. x. 1, 2. xiii. 3—5. Gal. ii. 6. Eph. i. 13. ii. 1—5. 11, 12. iii. 1—14.

8. *For you all.*] Gentiles as well as Jews. He keeps his subject in view, that Christianity is an universal religion.

9. I say that I devoutly thank God, in the name of Jesus Christ, on account of you all. For, &c.

With my whole spirit.] With the greatest earnestness of mind.

10. Not only offering up my thanks that you are Christians, but testifying my affection by praying to see you.

CHAP.
I.

some means now at length I * may have a prosperous journey by the will of God, so as to come
 11 unto you. For I long to see you, that I may
 impart unto you some spiritual gift, that ye may
 12 be established: which is, that I may be jointly
 comforted among you by our mutual faith, *the*
faith of both you and me.

13 But I would not have you ignorant, brethren, that I have often purposed to come unto you, (but have been hindered hitherto,) that I might have some fruit among you also, even as
 14 among the other gentiles. I am debtor both to the Greeks and to the barbarians; both to the
 15 wise and to the unwise. So *then*, as † much as lieth in me, I am ready to preach the gospel unto
 16 to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation, to every one who believeth; to

* Or, *may be prospered by*. † Or, *as far as I am able*. Gr. *that which is in me is ready*.

11, 12. Some of the Roman converts had received the gifts of the Spirit: c. viii. 9, 16. xii. 6. St. Paul wishes to impart them more largely and extensively. Why? Not to display his own power, but to establish his converts in the gospel; and for their mutual comfort from their common faith, which qualified Them for the reception of the Spirit and Him for the communication of it. He is cautious of assuming.

13. *That I might have some fruit.*] That I might make some converts.

14. He not only intimates the universality of the gospel, but that the Romans were civilised and learned.

16. For I am not ashamed of the gospel before any hearers: because it is the manifestation of God's power as to its proofs, for the purpose of admitting into a state of salvation *all* who believe.

CHAP.
I.

17 to the Jew first, and to the * gentile also. For
thereby God's *method* of justification from faith to
faith is revealed: as it is written, "Now the
18 "just shall live by faith." For the anger of God
is revealed from heaven against all ungodliness
and unrighteousness of men, who hold the truth
19 in unrighteousness: for what may be known of
God is manifest among them; for God hath ma-
nifested

† Gr. *Greek*.

The Jew first.] On account of the covenant made with their progenitors. C. xv. 8.

17. I say, to every one who *believeth*. For the gospel reveals God's method of justifying men; which method consists wholly of faith, nothing but faith being required as the condition of being admitted into the gospel-covenant. Nor should a Jew wonder that faith entitles to privileges; as faith in God's predictions would have saved any Jew from the destruction prophesied of by Habakkuk: c. ii. 4. [See my note on this passage.]

Justification.] The original word is often used by St. Paul for God's treating men as just or righteous; whether by admitting them into the outward privileges of the Christian church here, or into his heavenly kingdom hereafter.

From faith to faith.] See like phrases, Ps. lxxxiv. 7. c. vi. 19. 2 Cor. ii. 16. iii. 18. iv. 17. By faith is here

meant a belief of the gospel, a persuasion that Jesus was the Christ. On a profession of this faith, converts were admitted to baptism. Acts viii. 35. xvi. 31, 3. Rom. x. 9, 10.

18. For &c. Supply: But those who continue in unbelief will perish. In St. Paul's epistles the force of the causal particle often depends on what is thus omitted. See Clarke on II. v. 22. See also his note on II. vi. 447. vii. 242. and Grotius on Luke vi. 43.

All ungodliness.] Whether of Jew or gentile. C. ii. 9.

Who hold the truth &c.] Who possess the means of knowing the truth, and yet persist in a course of unrighteousness.

19. I say, the means of knowing the truth: for what can be known of God by the unassisted exercise of the human mind is manifest among men, whether they have a written law or not.

CHAP.

I.

20 nifested *it* unto them: for, from the creation of the world, the invisible things of Him are clearly perceived, being understood by the things which are made; *even* his eternal power and Godhead:

21 * so that they are without excuse, because when they knew God, they glorified him not as God, nor gave *him* thanks; but became vain in their reasonings, and their inconsiderate heart was darkened: professing to be wise, they became fools; 22 and changed the glory of the incorruptible God 23 into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God [on his part] gave them up to uncleanness through the desires of their hearts, that their bodies should be dishonoured among 25 themselves; who changed the † true God into false ones, and worshipped and served the creature

* Gr. *that they might be.* † Gr. *the truth of God into a lie,* [i. e. *an idol.*]

20. *Being understood by.* See Hebr. xi. 3. The word refers to the invisible things of God, even his eternal power and Godhead; which men might have learnt from the visible creation.

21. Because, having had the means of knowing God, (see *γινώσκω*; John viii. 28.) they performed not those duties to him which reason pointed out; but &c.

22. Professing to be wise,

as many of the Greeks did, they became fools as to religious wisdom.

24. Wherefore, as they dishonoured God, God also, in his turn, permitted them to dishonour themselves: he left them to the natural effects of idolatry and vice, interposing by no revelation; and thus suffered them to give themselves up &c. See the Hebrew *vau* in the sense of *vicissim*, Nold. §. 70.

CHAP.

I.

ture rather than the Creator, who is blessed for
 26 ever. Amen. For this cause *I say*, God gave
 them up to vile passions: for even their women
 changed the natural use into that which is against
 27 nature; and in like manner the men also left
 the natural use of the woman, and burned in their
 desire one toward another; men working unseem-
 linefs with men, and receiving among themselves
 28 the due recompence of their error. And as they
 did not approve of retaining God in *their* know-
 ledge, God gave them up to a reprobate mind,
 29 to do those things which were not fit: being
 filled with all * iniquity, [fornication,] malici-
 ousness, covetousness, wickedness; full of envy,
 murther, strife, deceit, malignity; whisperers,
 evil

* Or, *injustice*.

25. *Who is blessed &c.*] Wetstein observes that St. Paul, in the midst of his discourse, testifies his great aversion to idolatry.

26. *God gave them up*] Permitted them to be given up, making no revelation of his will to them. So, v. 28.

27. *The due recompence of their error.*] That is, of their idolatry, the parent of impurity. Dishonouring themselves was a fit punishment for their dishonouring God.

28. *A reprobate mind.*] A mind not to be approved of. Bishop Pearce renders, *disapproved of*. See his note on 1 Cor. ix. 27. ἁδίκιμος is properly used of adult eate coin,

which will not bear trial. It refers to ἰδοκίμασαν: and verbal allusions of this kind often occur in St. Paul's writings.

29. *Maliciousness.*] The word πορνεία sometimes signifies, ver-
 futa et fallax nocendi ratio. Matth. xxii. 18. Κακία est vitiositas, nomen omnium vitiorum. See H. Steph. lex. But it is sometimes restrained to the vice of *malice*; the habit of which vice may be denoted by *maliciousness*.

Malignity.] We learn the sense of the original word from Arist. Rhet. κακότης τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν ἅπαντα. L. ii. See Wetstein. It is a vice which consists in putting the worst construction on every thing.

CHAP.

I.

30 evil-speakers, haters of God, injurious, proud,
 boasters, inventors of evil things, disobedient to
 31 parents, without consideration, * covenant-
 breakers, without natural affection, [implacable,]
 32 without pity : who though they knew the right-
 eous ordinance of God, (that those who commit
 such things are worthy of death,) not only do
 them, but even have pleasure in those who do
 them.

CHAP.

II.

I Wherefore thou art inexcusable, O man, who-
 soever thou art that judgest : for, wherein thou
 judgest another, thou condemnest thyself ; for
 2 thou that judgest doest the same things. But
 we know that the judgement of God is ac-
 cording to truth, against those who do such
 3 things. And thinkest thou this, O man, that
 judgest those who do such things, and yet doest
 them, that Thou shalt escape the judgement of
 God ?

* Or, *breakers of agreement.*

30. *Injurious.*] Hi sunt qui
 —quidvis sibi in quemvis licere
 putant, injuria contumeliaque
 afficiunt quoscunque ipsis lubi-
 tum est ; sæpe etiam —prava
 tantum animi libidine petulan-
 tiaque adducti. Raphelius in
 loc.

32. Having known the right-
 eous ordinance of God by the
 light of reason, for they them-
 selves punished some of these
 vices with death, not only
 commit them, but so over-
 come their sense of right and

wrong as to have pleasure in
 those who commit them. A
 climax, like Jer. v. 31.

I. Wherefore, since the
 wickedness of mankind is ge-
 neral, (which I have intima-
 ted as to the Jews, c. I. 18,
 and shewn of the gentiles, c.
 I. 21—32,) none can judge
 another, as the Jews do the
 gentiles, without condemning
 himself.

2. But, how false soever
 the judgement of man may be,
 we know &c.

CHAP.
II.

4 God? or despisest thou the riches of his * kindness, and of *his* forbearance, and long-suffering; not knowing that the kindness of God † should
5 lead thee to repentance? and, after ‡ thy perverseness and unrepenting heart, treasurest thou up to thyself anger against the day of anger, and the manifestation and righteous judgement of God?
6 who will render to every man according to his
7 works: to those who, by patient continuance in good works, seek for glory, and honour, and incorruption, everlasting life: but upon those that are contentious, and obey not the truth, but obey unrighteousness, *there shall be* wrath and
9 anger, affliction and distress; § even upon every soul of man who doeth evil, of the Jew first,
10 and of the || gentile also; but glory, and honour, and peace, to every man who doeth good, to the Jew first, and to the ** gentile also.

For

* S. 82. † S. 82. ‡ Or, *the perverseness* [Gr. *the hardness*] of thine unrepenting heart. § Or, *upon the soul of every man.* || Gr. Greek. ** Gr. Greek.

5. Michaelis shews by unanswerable reasons that *καὶ δικαιοσύνης* is the true reading. Tr. by Marsh. ii. 509.

6. *To every man.*] Whether Jew or gentile.

7. *Patient continuance in good works.*] Notwithstanding persecution.

8. *Contentious.*] The Jews contended fiercely with those who preached the gospel to the gentiles.

Anger.] The original word

is sometimes used for punishment, the effect of anger.

9. *Of the Jew first.*] Because he had better means of knowing his duty.

10. *To the Jew first.*] With circumstances of honour, on account of their forefathers. It seems that a state of happiness and glory will subsist among them, in their own land, before the day of final retribution, and as an illustrious earnest of it.

CHAP.

II.

- 11 For there is no respect of persons with God.
 12 For as many as have sinned without law, will perish also without law; and as many as have sinned
 13 under a law, will be judged by *that* law; (for not the hearers of [the] law *will be* just before God, but the doers of [the] law will be justified:
 14 for when the gentiles, that have not a law, do by nature the things contained in the law, these, not having a law, are a law to themselves:
 15 who shew forth the works of the law, *which are* written in their hearts; their conscience witnessing with them, and their reasonings between
 16 themselves accusing or excusing *one another*): in the

11. I say, to the gentile. For &c.

12. *Without law.*] Without a positive law; and only against the general law of reason.

Under a law.] That this is a right translation, appears from c. iii. 19.

Will be judged.] He suggests to the Jews their unworthiness. Many of them will be judged so as to be punished: for, v. 13, outward privileges do not justify of themselves: right conduct is necessary for justification at the last day: the doers of the law will then be justified: and some of the gentiles may be such. For &c. v. 14.

14. *That have not a law.*] A positive law, like that of Moses.

Are a law to themselves.]

Right reason, and the constitution of things, furnish them with a law.

15. *Works.*] To avoid ambiguity, ἔργον is translated plurally; as v. 7.

It is plain that these are a law to themselves; because by their actions they occasionally shew forth the moral precepts of the law, which precepts are written in their hearts, as some of them were upon the two tables of stone; their conscience bearing joint witness with their actions, and their mutual reasonings condemning what is wrong and defending what is right.

16. This is connected with v. 12; and v. 13, 14, 15 are thrown in, after St. Paul's manner. A translator therefore may supply before this verse:

CHAP.
II.

the day when God will judge the secret things of men by Jesus Christ, according to the * gospel which I preach.

17 But if thou be called a Jew, and rest in [the]
18 law, and glory in God, and know *his* will, and discern the things that are excellent, being instructed out of the law; and be confident that thou thyself art a guide of the blind, a light to those that *are* in darkness, an instructor of the unwise, a teacher of babes, having the form of knowledge and of the truth in the law; thou who teachest another, teachest thou not thyself? thou who preachest that a man should not steal, dost thou steal? thou who sayest that a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou who gloriest

* Gr. *my gospel*.

verse: *I say that it will be thus with sinners in &c.*

The secret things.] In opposition to outward marks and privileges.

The literal translation, *my gospel*, means that gospel which St. Paul received from heaven, and preached in common with others. Gal. i. 7, 8, 9. Dr. Wall thinks that the gospel, as preached to the gentiles, is meant; because it was in a particular manner committed to this apostle. Note on c. xvi. 25.

17. I have mentioned sinners under a law, v. 12: a subject on which I will now

enlarge.

Called a Jew.] Which is an honourable appellation.

Rest.] Altogether, looking no further.

19, 20. Thou givest thyself high titles on account of thy religious knowledge.

The form.] A draught, a delineation, *τύπον ἐκείνου*.

21. *ὅτι* is redundant. To avoid this unusual construction, *ὅτι* seems to have been introduced into the text v. 17, instead of *ἐκ δὲ*.

22. *Commit sacrilege.*] By converting to thy own use things holy, or dedicated to God. Dr. Wall.

CHAP.
II.

gloriest in the law, through transgression of the
24 law dishonourest thou God? (For “ the name
“ of God is evil spoken of among the gentiles
“ through you ;” as it is written.)

25 For circumcision profiteth indeed, if thou keep
the law : but if thou be a transgressor of the law,

26 thy circumcision becometh uncircumcision. If
therefore the uncircumcision keep the righteous
ordinances of the law, shall not * the uncircum-

27 cision of such be counted for circumcision ? and
shall not the uncircumcision which is by nature,
and fulfilleth the law, condemn thee, † who un-
der the letter of circumcision art a transgressor of

28 the law ? For he is not a Jew, that is one out-
wardly ; nor *is that* circumcision, which is out-
ward,

* Gr. *his uncircumcision*. † Gr. *under the letter and circum-*
cision.

25. Dishonourest thou God,
v. 23, thus incurring his an-
ger ? For &c.

26. *The uncircumcision.*] The
uncircumcised gentile. St.
Paul often uses the abstract for
the concrete.

The righteous ordinances.] In
Aristotle's rhetoric, L. i. c.
xiv. §. 1. *δικαιοσύνη* is opposed
to *ἀδικία*, and is explained by
δικασίαι. Ed. Cantab. 8vo. 1728.
The lxx. render by *δικαιοσύνη* the
Hebrew words which we ren-
der *statutes, commandments, or*
judgements. See Trommius.

27. *Condemn thee.*] Judge and
condemn thee, who art so
prone to judge and condemn
the gentiles.

Under the letter.] See *διὰ* used
for *under, or, in the state of*,
c. iv. 11. 2 Cor. v. 10. 1 Tim.
ii. 15. In the state of mere,
literal, outward circumcision,
without the true circumcision
of the heart. In the original
there is an hendiadys; a figure
frequently used in the New
Testament. See Acts xxiii.
6.

CHAP.
II.

29 ward, in the flesh : but he *is* a Jew, that is one inwardly ; and circumcision *is that* of the heart, in the spirit, *and not according to* the letter :

CHAP.
III.

whose praise *is* not from men, but from God.

- 1 “ What advantage then hath the Jew? or
- 2 “ what *is* the benefit of circumcision ?” “ Much,
- 3 “ every way : but chiefly because to *the Jews*
- 4 “ were committed the oracles of God. For
- 5 “ what if some had not faith? shall their want
- “ of faith make the faithfulness of God with-
- “ out effect? By no means : yea, let God be
- “ true, but every man false : as it is written ;
- “ That thou mightest be * justified in thy words,
- “ and mightest overcome when thou art judged.’
- 5 “ But if our unrighteousness † enhance the
- “ righteousness of God”—“ What shall we say?
- “ *Is*

* Or, vindicated. † Or, magnify. Or, illustrate. Or, make more manifest. See S. 12.

29. *Whose praise is not from men.*] The Jews extolled themselves above all men ; they also extolled the gentile converts who were circumcised.

1. A Jew is introduced as speaking. See v. 5. The connection is : If a man may be a Jew by his good frame of mind, by circumcision in a spiritual sense, then What &c.

2. St. Paul answers, to the end of v. 4.

Committed.] Literally, they were entrusted as to the oracles of God. See 1 Cor. ix. 17. Gal. ii. 7. 1 Tim. i. 11. Tit. i. 3.

3. I say, much every way. For God has made the Jewish people great promises : and can He be unfaithful, on account of their unfaithfulness in rejecting the gospel?

4. No : God must always be true, though every man may be false. God will always be justified in what he says, and appear wise and good when his conduct is weighed.

5. The Jews replies. But if our unrighteousness illustrates, and sets off, the righteousness of God in admitting the gentiles into his church—The Jew was about to add, agreeably

CHAP.
III.

“ Is God unrighteous that inflicteth * punish-
 “ ment? (I speak according to the manner of
 6 “ men.) By no means: for then how shall God
 7 “ judge the world?” For if the truth of God
 “ have abounded to his glory through my un-
 “ faithfulness, why am I still judged as a sinner?”
 8 “ And *why say ye not*, (as it is slanderously spoken
 “ of

* Gr. *anger*.

agreeably to what follows in this verse, Why will God inflict punishment on us? Or, Why am I still judged as a sinner? v. 7. Or, Why doth he still blame us? c. ix. 19. But the Apostle, zealous for God's honour, interrupts this conclusion, and asks: “What? Will you conclude that God is unjust in punishing the unbelieving Jews? I speak with reverence. I use such language as men would be apt to advance. That *κατὰ ἀνθρώπων* signifies, according to the nature or custom of men, see Wetstein on this place, and *κατὰ* in Parkhurst's lexicon. Compare Gal iv. 28.

6. St. Paul replies to his own interruption; and asserts the justice of God from our natural notions of him as the future judge of the world.

7. The Jew resumes his speech from the beginning of v. 5. For, in proof of my insinuation, if the veracity, or faithfulness, of God has

abounded to his glory, through the call of the gentiles consequent on my rejection of the gospel; why am I still judged as a sinner in not believing that Jesus is the Messiah? Why does God inflict punishment on me, and thus make me the instrument of promoting his glory still further, when my unrighteousness has already promoted it?

8. The apostle answers: And why do you not say, in direct words, that it is justifiable to contract guilt, that good, or a display of God's glory, may arise from it? For the objection amounts to this: “My unbelief illustrates the divine goodness. Here then the matter may rest, as this good arises out of evil: nor is it necessary to punish me for my unbelief.” The Apostle supposes that this assertion evidently contradicts natural reason; and therefore condemns it without refuting it.

But

CHAP.

III.

“ of us, and as some affirm that we say,) ‘ Let
‘ us do evil, that good may come? whose con-
‘ demnation is just.”

9 What then? do we excel *the gentiles*? No,
surely: for we have before brought a charge
against Jews and gentiles, that they are all under
10 sin: as it is written; “ There is none righteous,
11 “ no, not one: there is none that understandeth,
12 “ there is none that seeketh after God. They
“ are all gone out of the way, they are together
“ become worthless: there is none that doeth
13 “ good, no not even one. Their * mouth is
“ like an open sepulchre; with their tongues they
“ have used deceit; the poison of asps is under
“ their

* Gr. *throat*.

But whence were some preachers of the gospel, and St. Paul in particular, chargeable with maintaining such a position, as, Let us do evil that good may come? Perhaps they had said that the gentiles, notwithstanding their great wickedness, might be admitted into the Christian covenant; and that God's goodness to them appeared in a stronger light on account of their vices. This may have been misrepresented, as if they had said that God permitted the gentiles to do evil, that good, or extending his mercy to them, might arise from it.

Some affirm.] He speaks tenderly of the Jews.

Condemnation.] In this world and the next: for their fierce opposition to the gospel, notwithstanding its evidence.

9. But though we Jews, says the Apostle, have superior advantages, and are heirs of the divine promises, v. 2, 3; are we superior also in merit and goodness? Οὐκ ἴσμεν. Not so; by any means.

Against Jews and gentiles.] C. ii. 17—25. c. i. 18. and c. i. 18—32.

13. Noisome, and dangerous, as an open sepulchre.

CHAP.
III.

14 " their lips : * their mouth is full of cursing
 15 " and bitterness : their feet *are* swift to shed
 16 " blood : destruction and misery *are* in their
 17 " ways ; and the way of peace they have not
 18 " known : there is no fear of God before their
 19 " eyes." Now we know that what things so-
 ever the law saith, it saith to those that are
 under the law : † so that every mouth is stopped,
 and all the world becometh subject to the judge-
 20 ment of God. For by *the* works of a law no
 man can be justified in his sight : for by law is
 the knowledge of sin.
 21 But now, without a law, God's *method* of
 justification is manifested ; being attested by the
 22 law and the prophets ; even God's *method* of
 justification by faith in Jesus Christ, unto all,
 [and upon all,] who believe : for there is no
 23 difference : for all have sinned, and fall short of
 24 the glory of God ; being justified of free bounty,
even

* Gr. *whose*. † Gr. *that every mouth may* &c.

19. This is spoken of Jews, and not of gentiles : the consequence of which is, that every mouth is stopped as to pleading personal holiness for an exclusive admission into the gospel-covenant.

20. I say that the Jew is silenced as to his claim of exclusive favour from God : because a law of works, requiring strict obedience, cannot justify : Ps. cxliii. 2 : for the

knowledge of sin arises from law. See c. vii. 7.

21. But now, without previous obedience to a positive law, God's appointed method of justifying sinners is manifested ; &c.

22. Even that method which admits all into covenant through faith in Jesus Christ.

In the common reading, the universality of the Christian covenant is strongly expressed,

CHAP.
III.

even by his favour, through the redemption
25 which is by Christ Jesus; whom God hath set
forth as a mercy-seat, through faith in his blood;
to shew his *method* of justification concerning the
remission of past sins, * through the forbearance
26 of God; to shew, *I say*, his *method* of justifica-
tion at this present time: that he might be just,
and the justifier of him who hath faith in Jesus.

27 Where then is glorying? It is excluded. By
what law? Of works? No: but by the law of
VOL. II. C faith.

* Or, *through his forbearance.*

24. *Even by his favour.*] The repetition is emphatical.

Redemption.] The remission of their past sins: these being no bar to their entrance into the Christian church. v. 25. Eph. i. 7. Col. i. 14.

25. Whom God hath appointed as a propitiatory, through faith in that blood with which it may be said that this propitiatory has been sprinkled. An allusion to the real sprinkling of the Jewish propitiatory; on account of which sprinkling God remitted the ceremonial offences of the Jews. Lev. xvi. 14. I say, through faith in Christ, for a display of God's method of justification with respect to the passing over of former sins, through the divine forbearance.

But see in Krebsius, and in Michaelis translated by Marsh, i. 187, 446, a passage from Josephus where *ἱλαστήριον* is used

for *ἱλασμός* propitiation.

Concerning.] See c. viii. 10, and Raphelius.

The forbearance of God.] Or, his forbearance. The antecedent is repeated, for the sake of perspicuity.

26. *At this present time.*] When a new covenant is made with mankind.

Just, &c.] To all his creatures: admitting them into the outward privileges of the Christian church, upon this sole condition, that they believe in Jesus Christ.

27. If then all is thus gratuitous, there is no glorying: and therefore the observance of the Mosaic law has nothing to do with admission into a covenant of this nature: for such an observance would lay a foundation for glorying: but, the law of faith being established, glorying in our own deeds is wholly excluded.

CHAP.
III.

28 faith. For we conclude that man is justified by
 29 faith, without *the* works of *the* law. *Is God* the
 God of the Jews only? *is he* not of the gentiles
 30 also? Yes; of the gentiles also: since there *is*
 one God, who will justify *those of the* circumci-
 sion by faith, and *those of the* uncircumcision
 31 through faith. Do we then make void law
 through faith? By no means: yea, we establish

CHAP.
IV.

law.

1 “What *advantage* then shall we say that
 “Abraham our father * found, as to the flesh?
 2 “For if Abraham was justified by works, he
 “hath

* Or, *obtained*.

28. *For &c.*] The true reading is *ye*. For we infer, from the sinful state of mankind in general, that they are so far justified as to be received into covenant with God, by faith in Jesus Christ, and not by their own works.

29, 30. This also follows because God is the God of all; and therefore impartially justifies all on the same terms.

30. *Will justify.*] Here, and v. 20, the future may be frequentative.

By faith—through faith.] The phrase is varied, as *in* and *in* v. 22, for the sake of emphasis.

31. *Through faith.*] By introducing the law of faith, as the condition of obtaining acceptance with God so far as to

become disciples of his Son.

We establish law.] We urge the necessity of obedience to all the laws of the gospel, after admission into its privileges.

1, 2. A Jew speaks. “If the uncircumcised are justified through faith, c. iii. 30, what advantage had Abraham as to being circumcised in the flesh, [compare 2 Cor. xi. 18.] and for his obedience to God in this respect? I cannot exclude glorying. C. iii. 27. For as Abraham might glory, if he was justified by works, so may we on account of our ceremonial observances.”

St. Paul answers. “But, how much soever Abraham excelled other men in righteousness during the course of his life, he had no glorying before

CHAP.
IV.

- “ hath *whereof* to glory ?” “ But not before God.
3 “ For what faith the scripture ? ‘ Abraham be-
‘ lieved God ; and it was counted to him for
4 ‘ righteousness.’ Now to him that worketh, the
“ reward is not counted *matter* of favour, but of
5 “ debt. But to him that worketh not, but be-
“ lieveth in Him that justifieth the ungodly
“ man, his faith is counted for righteousness.
6 “ As David also describeth the happiness of the
“ man to whom God counteth righteousness
7 “ without works ; *saying* ; ‘ Happy are they
‘ whose iniquities are forgiven, and whose sins
8 ‘ are covered : happy *is* the man to whom the
‘ Lord will not count sin.’
9 Cometh this happiness then upon *those* of the
circumcision *only*, or upon *those* of the uncircum-
cision also ? For we say that faith was counted
10 to Abraham for righteousness. How then was it
counted ? when he was in circumcision, or in
C 2 uncircumcision ?

before God ; who justified, accepted, covenanted with him, not for obedience, but for belief in the promise made to him. Abraham believed God’s word, and God accepted his faith, dealt with him as righteous, and became his God ; in like manner as he now conducts himself towards all mankind.”

4. *Worketh.*] Performeth acts of obedience.

Matter of favour.] As the words of Moses with respect to Abraham suppose.

5. *That justifieth the ungodly man.*] This may be considered as a general character of God ; and may refer to the whole heathen world, as well as to Abraham. See c. v. 6. God acts now to the gentiles, as he formerly acted to Abraham.

10. The faith of the uncircumcised gentiles may therefore be imputed to them for righteousness ; and may well afford them admission into covenant with God.

CHAP.
IV.

uncircumcision? Not in circumcision, but in un-
 11 circumcision. And he received the sign of cir-
 cumcision, a seal of the righteousness arising
 from the faith which *he had* * being yet uncir-
 cumcised; that he might be the father of all those
 who believe, *though* in a state of uncircumcision,
 that righteousness might be counted to them also;
 12 and the father of circumcision to those that are
 not of *the* circumcision only, but also walk in
 the steps of that faith of our father Abraham,
 13 which *he had* † being yet uncircumcised. For
 the promise, that he should be *the* heir of the
 world, *was* not to Abraham, or to his offspring,
 through a law, but through the ‡ righteousness
 14 arising from faith. For if those that are § under
 a law *be* heirs, faith is made void, and the pro-
 mise

* Gr. *in uncircumcision.* † Gr. *in uncircumcision.* ‡ Or,
justification. § Gr. *of a law.*

11. Circumcision was the
 sign of the covenant between
 God and Abraham; and the
 seal which shewed that God
 approved of the righteousness
 arising from his faith.

The father.] The leader,
 the example.

13. I say, of that faith.
 For &c.

*That he should be the heir of
 the world.]* That he and his
 posterity should enjoy a larger
 share of God's favour than the
 rest of the world.

Through a law.] By obedi-
 ence to a law of works, like
 the Jewish law.

14. *Under a law.]* See a
 similar form to that in the ori-
 ginal, c. iii. 26. Gal. ii. 12.

For if the observance of a
 positive law was the ground of
 the divine favour, faith is of
 no avail, which is contrary to
 v. 3; and the promise is an-
 nulled, because the conditions
 of it are too hard.

CHAP.
IV.

- 15 mise is made of none effect: because law work-
eth anger: for where no law is, *there is* no trans-
16 gression. Therefore * *righteousness is* from faith,
that *it might be* through favour; so that the pro-
mise might be sure to all the offspring, not to
that only *which is* of the law, but to that also
which is of the faith of Abraham, who is the
17 father of us all, (as it is written, 'I have made
' thee a father of many nations,)' in the sight of
that God whom he believed, who giveth life to
the dead, and calleth those things that are not as
18 though they were: † *which man* against hope
believed in hope, § so that he became *the* father
of many nations; according to that which was
spoken, 'Thus shall thine offspring be:'
and

* Or, *justification*. † See S. I. Or, *and this* Abraham.
§ Gr. *that he might become*.

15. For the law multiplies
exactions of punishment: with-
out law there is no transgressi-
on; but many laws make ma-
ny transgressions.

16. For this reason righte-
ousness, or justification, or ad-
mission into covenant with
God, is by faith, that God
might gratuitously dispense it
to all without discrimination;
to all the sons of Abraham,
whether his actual descendents
or imitators of his faith.

17. (For in this accommo-
dated sense it may be said of
Abraham that he was appointed

the Father of many nations.)

The dead &c.] As the bodies
of Abraham and Sarah: and
so commandeth nature as to se-
cure the existence of things
which, when promised by him,
seemed impossible. Thus too
life is given to the gentiles,
who were dead in sins; and
those who were not a people are
now the people of God.

18. *Against hope &c.*] When
there were natural reasons
against hope, entertained the
hope that God would perform
his promise: so that he wor-
thily became &c.

CHAP.
IV.

19 and because he was not weak in faith, he considered not his own body now dead, when he was about an hundred years old, nor the deadness of Sarah's
20 womb: nor did he stagger at the promise of God, through unbelief; but was strong in faith,
21 and gave glory to God; and was fully persuaded, that what *God* had promised, he was able to perform also. Wherefore * *Abraham's faith* was
22 counted to him for righteousness. Yet it was not written for his sake only, that it was counted
23 to him; but for the sake of us also, to whom *faith* will be *thus* counted, if we believe in Him
24 that raised from the dead our Lord Jesus; who was delivered up for our offences, and was
25 raised for our justification.

CHAP.
V.

1 Wherefore, having been justified by faith, we have peace with God, through our Lord Jesus
2 Christ; through whom we have access also by faith into † this gracious gospel wherein we stand,

* S. 2. † Gr. *this grace, or, favour.*

19, 20. If we omit *or*, we must point thus: And, not being weak in faith, he considered his own body —, and the deadness —; and yet staggered not —.

23. *For his sake only.*] Only in justice to his character.

24. *Us also.*] All in future ages, gentiles as well as Jews; who may be admitted into the Christian covenant on this sole

condition, if they believe &c.

25. *Was raised for our justification.*] To assure us that we are accepted through him. Here, and 1 Pet. i. 3, iii. 21, the great act of Christ's resurrection is put for the whole of what he did. *Δικαιώσις* is used only in this place; and c. v. 18, where it is opposed to *κατάκριμα*.

CHAP.
V.

stand, and boast in the hope of the glory of God.
3 (And not only *so*, but we boast also in afflictions;
4 knowing that affliction worketh patience; and
5 patience, experience; and experience hope. And
hope will not make *us* ashamed; for the love of
God is shed abroad in our hearts, by the Holy
6 Spirit which hath been given us.) For though
we were weak, still Christ died in due season for
7 the ungodly. For scarcely for a righteous man
will any one die: (yet perhaps for a good man
8 some would even dare to die:) but God enhan-
ceth his love toward Us, in that, while we were
9 still sinners, Christ died for Us. Much more
therefore, having been now justified by his blood,
10 we shall be saved from anger through him. For
if, when we were enemies, we were reconciled
to God by the death of his Son, much more,
having

2. *And boast.*] Have some matter of glorying. C. iii. 27. iv. 2.

4. *Experience.*] The effect of having tried ourselves, that we are firm in the faith.

5. *Will not make us ashamed.*) A litotes, or figure where less is expressed than meant: as c. i. 16. An earnest of which is, that the gifts of the Spirit have been given us.

7. A wonderful instance of the divine goodness. For scarcely will any one die for a *δικαιος*, a righteous [or upright]

man. 1 Kings ii. 32. Matth. i. 19. Luke xxiii. 50. Acts vii. 52. Then St. Paul corrects himself; However, says he, I admit that for a [righteous or] good man some may even dare to die.

9. Much more therefore, having been admitted into covenant at this time, while we were sinners, by his blood shed to ratify this covenant and to purchase a church, we shall be finally saved through him from punishment, if we live in a manner worthy of our calling.

CHAP.
V.

- having been reconciled, we shall be saved by his
 11 life. And not only *so*, but we boast likewise in
 God, through our Lord Jesus Christ, by whom
 we have now received the reconciliation.
- 12 Concerning this matter, as by one man sin en-
 tered into the world, and death by sin; and thus
 death hath passed upon all men, inasmuch as all
 13 have sinned: (for until the law, sin was in the
 world: but sin is not imputed, when there is no
 law :

10. *By his life.* Christ liv-
 ing to interceed for us, and to
 receive an accession of glory
 and happiness by seeing his
 true disciples admitted into hea-
 ven through him. John xiv.
 19.

11. This is connected with
 v. 3. We, meaning the gen-
 tiles, glory in God, like the
 Jews.

We boast.] In the Greek the
 participle is used for the present
 tense. See c. ix. 28. xii. 9—
 12, 17, 18. &c.

12. Concerning this matter
 [see Mark xi. 24.] of our glory-
 ing in God, and being recon-
 ciled to him by Christ; as by one
 man, Adam, sin entered into
 the world, and death by sin,
 and thus death hath passed upon
 all men, of which none can
 justly complain since all have
 sinned:—

Εφ' ὧ is explained by *διότι*:
 Wetstein on this place: and by

ἐπειδὴ: Oecumenius on 2 Cor.
 v. 4. where also *ἐπειδὴ*, the va-
 rious lection, is in fact an in-
 terpretation of a difficult
 phrase; a remark which the
 curious reader will find verified
 in many other various lecti-
 ons.

The natural reddition to this
 clause was:—so by one man,
 Christ, righteousness hath en-
 tered into the world, and life
 by righteousness; and thus life
 will pass upon all, since all
 have been justified.

13. But the Apostle stops
 to shew that Adam's sin intro-
 duced death among all man-
 kind. It is plain, says he, that
 all have sinned: for sin pre-
 vailed in the world before the
 law of Moses: however, sin
 is not imputed to men, as be-
 ing worthy of death, when no
 positive law, annexing that pe-
 nalty, is denounced against it:

CHAP.

V.

- 14 law: nevertheless, death reigned from Adam to
 Moses, even over those that had not sinned after
 the likeness of Adam's transgression, who is * a
 15 resemblance of Him that was to come:) yet the
 free gift likewise is not so, as *was* the offence: for
 if through the offence of one † many have died;
 much more ‡ the favour of God, and the gift
which is through the favour of one man, Jesus
 16 Christ, hath abounded unto § many. Neither is
 the

* Gr. *type*. † Gr. *the many*. ‡ Or, *the favour and the gift of God, through the favour &c.* § Gr. *the many*.

14. And yet death had universal dominion, from Adam to Moses, over those who, though they had sinned in some degree, v. 12, yet committed not offences against which God had denounced the penalty of death, as Adam did: between Christ and whom there is a resemblance; the consequence of Adam's fall and of Christ's righteousness extending to the whole human race.

15. Here St. Paul should regularly have resumed the corresponding part of the comparison between Christ and Adam: but, struck with a difference in some respects, he again stops to remark this difference. And, first, he observes that, if God's justice in the infliction of wrath was general in its effects, much more has his goodness been general in freely bestowing mercies

through the gospel-dispensation. For in goodness God delights. The force of the reason which the Apostle gives rests on our natural notions of God.

Many.] *Oi πολλοί, the many,* the great body of mankind. See v. 18.

The favour of God and the gift.] Present justification, leading to final, in other words, admission into covenant here, leading to future admission into heaven. Observe the close of v. 17.

16. The Apostle observes, secondly, that the free gift in Christ has not one sin for its object: judgement indeed, in the case of Adam, arose from one offence, and terminated in condemnation; but mercy has for its object innumerable offences of the same person and of

CHAP.
V.

- the gift *so*, as *it was* by one who sinned: for the judgement *was* of one * *offence* to condemnation, but the free gift *is* of many offences to justification.
- 17 For if, by the offence of one, death reigned by one; much more those who receive the abounding of favour and of the gift of justification, will reign in life by one, *even* Jesus Christ.
- 18 So then as †, by the offence of one, *judgement came* upon all men to condemnation; so likewise ‡, by the righteousness of one, *the free gift*
- 19 *bath come* upon all men to justification of life. For as by the disobedience of one § many || were made sinners, so likewise by the obedience of one
- 20 ** many will †† be made just. Now the law entered

* Or, *man*. † Or, *by one offence*. ‡ Or, *by one righteous act*. § Gr. *the many*. || Or, *became*. ** Gr. *the many*. †† Or, *become*.

of different persons, and terminates in justification.

As it was by one who sinned.] There is no mean authority for reading *by one sin*. But observe the mention of *one man*, v. 12; and of *Adam*, v. 14.

To justification.] This sense of the original word, which it has in this place only, is determined by its opposition to the word *condemnation*.

17. And no wonder that justification should be thus extensive. Consider the goodness of God, and then reflect whether Christians, who in this life receive abundant favour,

and the gift of being in a state of justification, shall not reign in life by one, Jesus Christ, as death reigned by one, Adam.

18. St. Paul now returns to v. 12. But he does not merely supply the corresponding part. Having thrown in proof of this, he makes it a conclusion.

19. For such is God's purpose at the last day. As &c.

Were made sinners.] Were treated as such, by the introduction of death.

Obedience.] Even to death. Phil. ii. 8, Hebr. v. 8.

CHAP.

V.

entered in privily, so that * offences abounded. But where sin abounded, *the* favour of God hath
21 much more abounded: that, as sin hath reigned through death, so favour likewise might reign by justification to everlasting life, by Jesus Christ our Lord.

CHAP.

VI.

1 WHAT shall we say then? shall we continue
2 in sin, that *the* favour of God may abound? By no means. How shall we, that have died to sin, live

* Gr. *that offence might abound.*

20. *Entered in privily.*] See Gal. ii. 4; and the quotations in Wetstein from Polyænus and Polybius. It entered in by stealth, as it were; as adapted to the exigences of the Hebrews, as an unessential part of the divine dispensations; the Abrahamic covenant not requiring such a ritual, but the introduction of a perfect law.

So that offences abounded.] And the consequence was, that offences abounded: the Mosaic law, with its burthenful ritual, creating many offences.

Chrysostom speaks of this place as a clear instance where *in* denotes not the end, or final cause, but the event. Wall's critical notes in loc.

But where sin &c.] But where positive transgressions

abounded, among that people means of knowledge, the surest marks of the divine favour, have abounded more than among any other people.

21. That where the causes of death were multiplied, there grace, or favour, or the free gift of the gospel-covenant, might overcome all prejudices and reign universally.

1. If then the favour of God has much more abounded, where sin has abounded, c. v. 20; shall we continue in sin to promote a display of the divine goodness? See v. 15. and c. iii. 7.

2. Nothing can be more contrary to the Christian profession; by which we have engaged to die with respect to sin.

CHAP.
VI.

3 live any longer in it? Know ye not that as many
 of us as have been baptized into Jesus Christ,
 4 have been baptized into his death? We were
 therefore buried with him by baptism into death;
 that, as Christ was raised from the dead by the
 * glorious power of the Father, so We also
 5 should walk in newness of life. For if we have
 been planted together in the likeness of his death,
 we shall *be planted together in the likeness of his*
 6 resurrection also: knowing this, that our old
 man hath been crucified with *him*, that the body
 of sin might be destroyed, that we should no
 longer

* Gr. *glory*.

3. *Into Jesus Christ.*] Into a profession of him as our Lord. The words are equivalent to the form, Acts xix. 5.

Into his death.] Into a similitude of his death.

4. We were undoubtedly baptized into his death. The fact therefore is, that having the body covered with water in baptism is intended to remind us of dying to sin: that as Christ was raised from the dead by the glorious power of the Father, so we may rise out of the water to a new life.

See the note on Acts viii. 38: and consider whether a partial covering of the body by water largely poured is sufficient for the comparison here

pursued.

Gr. *glory*.] The power of God tending to his glory. The effect is put for the cause.

5. And there is just reason that we should thus walk. For if by baptism we have been planted together in the likeness of his death, we shall also, at the last day, be &c.

6. Provided we know this, and act in consequence of such knowledge, that our former evil man, whom we had put on in our gentile state, was crucified, as it were, with Jesus at our conversion, that the body which was under the dominion of sin might be done away,

CHAP.
VI.

7 longer be * servants to sin. For he that is dead,
8 is † set free from sin. But, *I say*, if we have
died with Christ, we believe that we shall live
9 also with him: knowing that Christ, having been
raised from the dead, dieth no more; death hath no
10 more dominion over him. For in that he died, he
died with regard to sin once: but in that he liveth,
11 he liveth with regard to God. ‡ In like man-
ner reckon Ye also yourselves *to be* dead indeed
with regard to sin, but alive with regard to God
through Jesus Christ.

12 Let not sin therefore reign in your mortal bo-
13 dy, that ye should obey it: nor yield your mem-
bers to sin, *as* instruments of unrighteousness;
but yield yourselves to God, as those that are
alive from the dead, and *yield* your members to
God,

* Or, *slaves*. † Or, *delivered*. Gr. *justified*. ‡ Or, *in like manner it is with you also: reckon ye yourselves*.

7. For he who is thus figuratively dead should be as much freed from the bondage of sin as if he were literally so. *Ἀποθνήσκει* is equivalent to *ἠλευθέρωται*, v. 18. The change of the word was natural, as the subject turns so much on justification.

8. St. Paul takes up the word *ἀποθνήσκων* in v. 7, and repeats what he had advanced v. 5. But if we have thus died with Christ by crucifying our sinful body with him, as well as by baptism; the tenour of the Christian doctrine is, that

we shall hereafter actually rise and eternally live with him.

10. *With regard to sin.*] On account of the sins of mankind.

With regard to God.] He liveth for ever by the determination and power of God. See v. 11; where the phrase signifies, in the counsel, according to the purpose, of God. Compare Luke xx. 38.

13. *As those that are alive from the dead.*] As rising by baptism to a new life; and as having crucified your sinful body with Christ. v. 4, 6.

CHAP.
VI.

- 14 God, *as* instruments of righteousness. For sin shall not have dominion over you : for ye are not under law, but under *a covenant* of favour.
- 15 What then ? shall we sin because we are not under law, but under *a covenant* of favour ? By no
- 16 means. Know ye not, that to whom ye yield yourselves * servants to obey, his † servants ye are whom ye obey ; whether of sin [unto
- 17 death,] or of obedience unto justification ? But thanks *be* to God, that *though* ye were the ‡ servants of sin, yet ye have obeyed from the heart that form of doctrine to which ye were delivered
- 18 over : and, having been made free from sin, are
- 19 become the § servants of righteousness. I speak according to an human manner, because of the weakness of your flesh : for as ye have yielded your

* Or, *slaves*. † Or, *slaves*. ‡ Or, *slaves*. § Or, *slaves*.

14. And this you may do with courage and effect. For the dominion of sin is weakened : its condemning power is restrained to moral offences unrepented of, and to the wilful neglect of a very few positive rites : and your motives and assistances to perform your duty are multiplied.

Under law.] See c. iii. 20. Under a strict covenant like that of Moses.

16. If you are slaves to sin, death is still the penalty.

Unto justification.] At the

last day.

17. *Form of doctrine.*] That fashion, stamp, or mould, of doctrine, unto which ye were delivered over by Jesus Christ, to be impressed by it.

The construction is, τῇ τύπῃ διδασκῆς εἰς ἃν τύπον παραδίδωμι.

19. *According to an human manner.*] I use figurative language common among men ; and I pursue the image, that I may counteract your proneness to sin. See 1 Cor. xv. 32. c. iii. 5. For, to continue the figure, as &c.

CHAP.
VI.

your members * servants to uncleanness, and to iniquity unto iniquity ; so now yield your members † servants to righteousness, unto holiness.

- 20 For when ye were *the* ‡ servants of sin, ye were
21 free with regard to righteousness. What fruit therefore had ye at that time in the things of which ye are now ashamed ? for the end of those
22 things *is* death. But now, having been made free from sin, and become § servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin *will be* death :
23 but the free gift of God *will be* everlasting life, through Jesus Christ our Lord.

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VII.

- 1 Know ye not, brethren, (for I speak to those who know *the* law,) that the law hath dominion over

* Or, *slaves*. † Or, *slaves*. ‡ Or, *slaves*. § Or, *slaves*.

To iniquity unto iniquity.]
To iniquity, absolutely and entirely; from one degree of it to another. See on c. i. 17.

20. For as, when ye were the servants of sin, ye performed not acts of righteousness; so now, when ye are the servants of righteousness, perform not acts of sin.

21. And now I may well ask you what real solid benefit ye ever had in sin; to counter-

act its present consequences, one of which is shame, and its future consequence, which is everlasting death.

23. For in fact, as I have said v. 21, 22, the wages paid by sin will be everlasting death: but the free gift of God to the righteous will be everlasting life. This large recompence is not due to us; but will be freely given through Jesus Christ.

The design of this chapter, and of the two following, is to enforce the necessity of moral righteousness on all Christian converts.

1. It was asserted, c. vi. 14, that those to whom this epistle was addressed were not

under such a law as that of Moses. Here the Apostle satisfies the Jews on that point.

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VII.

- 2 over a person as long as it subsisteth? For the woman that hath an husband is bound by the law to *her* husband as long as he liveth; but if the husband die, she is delivered from the law of *her*
- 3 husband. So then if, while *her* husband liveth, she be married to another man, she will be called an adulteress: but if her husband die, she is free from that law; so that she is no adulteress, though
- 4 she be married to another man. Wherefore, my brethren, ye also have been made dead to the law by the body of Christ; that ye might be married to another, *even* to him who hath been raised from the dead, that we might bring forth
- 5 fruit unto God. For, when we were in the flesh,

It subsisteth.] Or, remaineth in force. Grotius, and others. So it is said of the unwritten laws of nature, αἰς ποτε ζῇ ταῦτα. Soph. Antigone. 463: of the oracles relating to Œdipus, τὰ δ' αἰεὶ ζῶντα περιποταῖται: Soph. Œd. Tyr. 490. and in Aristophanes, Equites 394, we find, οὐ δίδοιχ' ὑμᾶς εἰς αὖν ζῇ τὸ βασιλευμένον. See also I Pet. i. 23.

2, 3. You are with respect to the law, what a woman is with respect to her husband. As the death of the husband dissolves the obligation, so does the death of the law.

4. So that, the cases being similar, ye also have been made dead to the law by the body of Christ offered on the cross:

Eph. ii. 14, 15, 16. Col. ii. 14: to the intent that ye might be espoused to Christ, risen from the dead, and able to save you to the uttermost: that &c. St. Paul should regularly have said, The law hath been made dead to you: but he uses a softer form of expressing himself to the prejudiced Jews.

5. I say, that we might bring forth fruit unto God. For when we were subject to the power and effects of carnal desires and actions, when we were unregenerate Jews and habitual offenders; our sinful passions in that state so wrought in us that we brought forth fruit, not to God, but to death. See v. 14. c. ii. 21—24. iii. 9—19.

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flesh, the * sinful passions, which were under the law, wrought in our members, to bring forth
6 fruit unto death: but now we are delivered from the law, having died to that by which we were holden; so that we serve in the † newness of the spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? By no means: nay, I had not known sin, but by the law: for I had not known *the guilt of* desire, unless the law had said; "Thou shalt not desire."

8 ‡ But sin took occasion by the commandment, and wrought in me all manner of desire. For without law sin *is* dead. Now I was alive without law once: but, when the commandment came,

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sin

* Gr. *passions of sins*. † Or, *in the new spirit, and not in the old letter*. ‡ Or, *But sin, having received advantage, wrought in me by the commandment &c.*

Under the law.] See on c. ii. 27.

6. *Having died to that by which we were holden.*] This translation is according to the most approved reading. The construction is similar to what occurs c. vi. 21. So that we serve in the spiritual way, and not in the old legal way. Πνεῦμα is the gospel, and γράμμα the law; as 2 Cor. iii. 6.

7. I have spoken of sinful passions under the law: v. 5. Is the law then sin? Does it enjoin any thing evil? No: the law discovers sin: c. iii. 20. For example: I, a Jew,

had not known that evil desire was so displeasing to God as to be a breach of covenant with him, and subject to his curse, but for the tenth commandment.

The gentiles knew that evil desire was sin; but with them it was no violation of a positive law, subjecting to death.

8. *Occasion.*] Such advantage as is seized by an enemy. Sin, I say, took occasion by the tenth commandment. For it is a general truth, that law gives sin its power.

9. Now I, that is, all Israelites, lived once without the law of

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10 fin revived, and I died: and the commandment,
which *was appointed* unto life, I found *to be* unto
11 death. * For fin, having taken occasion by the
commandment, deceived me, and by it put me
12 to death. So that the law *is* holy; and the com-
mandment holy, and just, and good.

13 Was then that which is good made death unto
me? By no means: but fin: † that it might
appear fin, working death in me by that which
is good; ‡ that fin by the commandment might
14 become exceedingly sinful. For we know that
the law is spiritual: but I am carnal, sold § to
fin.

* Or, *For fin, having received advantage, deceived me by the commandment &c.* † Or, *so that it appeared.* ‡ Or, *so that fin became.* § Gr. *under.*

of Moses: but when God promulged his commandments by him, fin had once more a destructive power given to it, as it had before in the state of innocence: Gen. ii. 17: and I, that is, those under the law, became subject to death on account of transgressions.

10. And the commandments which, if observed, would have given life, became the occasion of death on account of human infirmity.

11. For fin was armed by the law with power to make votaries, whom it subjected to death.

12. So that the matter of the law is holy, enjoining personal sanctity, or reminding men of it by expressive rites;

and just, opposing all iniquity; and good, useful to the cause of religion and virtue, and tending to produce the happiness of those who obey it.

13. But how could what is good produce death? The law was only the accidental cause of death. Its direct cause was fin: the consequence of which was, that fin appeared in its proper nature, a great and deadly evil; occasioning death to the Jews by means of what might have ended in life, and thus becoming sinful in an exceedingly great degree as the cause of such a dreadful effect.

14. I say that fin, and not the law, became death. For the law leads to spiritual, rational, and religious conduct. But

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VII.

15 fin. For that which I do, I approve not:
for what I would, that I do not; but what I
16 hate, that I do. But if I do that which I would
17 not, I consent to the law, that *it is* good. And
now it is no more I that do it, but fin which
18 dwelleth in me. For I know that in me (that
is, in my flesh,) dwelleth no good thing: for to
will is present with me; but *how* to perform that
19 which is good, I find not. For the good which
I would, I do not; but the evil which I would
20 not, that I do. But if I do that which I would
not, it is no more I that do it, but fin which
21 dwelleth in me. I find therefore a law, that,
when I am willing to do good, evil is present
22 with me. For I delight in the law of God, ac-
23 cording to the inner man: but I see another law
in my members, warring against the law of my
mind, and bringing me into captivity to the law

D 2

of

But the case with the generality of Jews is, that they are immersed in carnal desires, and sold to sin as her vassals.

15. For look abroad, and observe the power of sin among you. Your reason and your behaviour are constantly at variance.

16. And thus you acknowledge the excellence of the law, though you do not obey it.

17. In such circumstances, the rational man is set aside; and the carnal part, sinful desire, gains the superiority, from

an abuse of freewill.

18, 19, 20. For every one must know that his carnal part, his appetites and passions, strongly lead him to sin: as his rational part is often overcome by them.

21. Wherefore there is a certain law, see v. 23, which counteracts the law enjoining good actions.

22, 23. The inner man is the rational part; *v.* 25: the law in our members is *v.* 18, 25; the carnal part, our desires and appetites.

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VII.

24 of sin, which is in my members. O wretched
me! who will deliver me from * the body of
25 this death? I thank God *that I am delivered*
through Jesus Christ our Lord.

So then I, the same man, with *my* mind serve
the law of God; but with *my* flesh, the law of
CHAP. VIII. fin.

1 *There is* therefore now no condemnation to those
2 that are in Christ Jesus. For the law of the
Spirit of life by Christ Jesus, hath made me free
3 from the law of sin and of death. For what the
law could not do, in that it was weak through the
flesh, God *bath done, who, by* having sent his own
Son

* Or, *from this body of death.*

24. These are unhappy circumstances. Who can deliver us from this body which subjects us to sin and to death? c. vi. 6. Or, from the body of this death? from this load of death repeatedly incurred? from this accumulated weight of destruction?

25. A beautiful indirect answer follows. I thank God that I am delivered, through, or, by means of, Jesus Christ: by whom we have greater assistances, stronger motives, clearer discoveries, and more gracious terms of final acceptance.

Then two conclusions are drawn. Thus we see, first, that the same persons, or the collective body of the Jews under the law, as to their rea-

son are willing to serve the law of God, and yet, through the strength of their carnal appetites, serve the law of sin.

1. And we see, secondly, what I have asserted c. vi. 14, 22; vii. 4, 25; that there is now no condemnation to the disciples of Christ, who act as is required v. 4.

2. For the law which imparts the life-giving Spirit, and of which Christ Jesus is the author, has freed all us Jews from the law of Moses, which occasioned sin and death.

Michaelis conjectures *καὶ τοῦ ζῶντος*, to complete the antithesis. Marsh's translation. ii. 392.

3. *Though the flesh.* Through the frailty of man, and the power of his appetites.

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VIII.

Son in the likeness of sinful flesh, and *an offering*
 4 for sin, hath condemned sin in the flesh: that the
 righteousness of the law might be fulfilled in us,
 who walk not according to the flesh, but accord-
 5 ing to the spirit. For those that are according to
 the flesh, mind the things of the flesh; but those
 that are according to the spirit, the things of the
 6 spirit. For the minding of the flesh *is* death;
 but the minding of the spirit *is* life and peace:
 7 because the minding of the flesh *is* enmity against
 God: for it is not subject to the law of God,
 8 nor indeed can be: but those that are in the
 9 flesh cannot please God. However, Ye are not
 in the flesh, but in the spirit; since the Spirit of
 God

In the likeness of sinful flesh.] A familiar instructor and example.

And an offering for sin.] See Lev. v. 7, in the Greek.

Hath condemned sin in the flesh.] Hath weakened the power of sin in our fleshly bodies.

4. To the end that the righteousness which would arise from a strict observance of the law might &c.

5. And this righteousness cannot be fulfilled in others. For &c.

6. And the effects differ greatly. For &c.

7, 8.—nor indeed can be subject to the law of God: but, on the contrary, those that are in the flesh &c.

That are in the flesh.] This

phrase is equivalent to walking according to the flesh, v. 4; being according to the flesh, v. 5; minding the flesh, v. 6: and it denotes being led by sensual appetites.

9. *In the spirit.]* Led by your spiritual or rational part.

Since.] See *1* Thess. i. 6. *1* Pet. ii. 3. and v. 17. The Christians at Rome are spoken of as a collective body, and are supposed to be spiritually minded, because they were strongly obliged so to be, having received the extraordinary gifts of God's Spirit. However, the Apostle adds, to be Christ's indeed they must have the mind or disposition of Christ; Christ must be in them, as it is expressed in the following verse.

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VIII.

- 10 God dwelleth in you. But if any man have not the spirit of Christ, he is none of his. But if Christ *be* in you, the body *is* dead, as to sin ;
- 11 but the spirit *is* life, as to righteousness. But if the Spirit of Him who raised Jesus from the dead dwell in you, he who raised Christ from the dead will give life to your mortal bodies also, because of his Spirit which dwelleth in you.
- 12 So then, brethren, we are debtors, not to the
- 13 flesh, to live according to the flesh. For if ye live according to the flesh, ye must die hereafter : but if through the Spirit ye mortify the
- 14 deeds of the body, ye shall live. For as many as are led by the Spirit of God, these are *the*
- 15 sons of God. For ye have not again received *the* spirit of bondage, unto fear ; but ye have received the Spirit of adoption, whereby we cry,
- 16 Abba, *that is*, Father. The Spirit itself beareth witness with our spirit, that we are *the* children
- ren

11. *Dwell in you.*] Together with the mind of Christ.

Will give life.] At the last day.

Which dwelleth in you.] And whose dictates ye obey.

12. The conclusion therefore from v. 6, 7, 8, is, that we should not live according to the flesh.

14. *The sons of God.*] And therefore heirs of life.

15. *Again.*] As at mount

Sinai,

16. The Holy Spirit, which evidences itself among us Christians in extraordinary gifts, beareth witness with the spirit of those among us who are real Christians, that we are &c. "Many of those first Christians had the Spirit so manifestly, that they and others might be sure they had it." Dr. Wall,

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17 dren of God. But if *we be* children, then heirs;
heirs of God, and joint-heirs with Christ: since
we suffer with *him*, that we may be glorified also
18 with *him*. For I count that the sufferings of
this present time *are not worthy to be compared*
with the glory which hereafter will be manifested
19 to us. For the earnest expectation of the world
waiteth for * this manifestation to the sons of
20 God: (for the world was made subject to vanity,
not willingly, but through Him who subjected
21 *it* :) in hope that the world itself also will be de-
livered from the slavery of corruption into the
22 glorious freedom of the children of God. For
we

* Gr. *the*.

17. And to our being sons and heirs our present persecutions are no objection: nay, a glorified state in heaven is the natural consequence of them.

Having thus taken up the subject of the sufferings under which Christians then laboured, St. Paul pursues it to v. 39.

18. Which is no hard condition. For &c. Taylor.

19. I say, which will be manifested to us. For the anxious expectation of the whole world intently looks after such a manifestation of a future state of glory as is worthy of the sons of God.

Earnest expectation.] Such as is shewn by those who raise their heads, and look for the approach of some great object.

Manifestation to.] See Luke

ii. 32, in the Greek.

20. The world, I say, looks for happiness. For mankind was involuntarily subjected to evil; and the wiser part of them are sensible of their present imperfect state. But this was the just will of God, on account of man's first transgression.

21. *That the world itself.*] As well as higher beings.

The slavery of corruption.] Death, or corruption in the grave: to which the redemption of the body is opposed, v. 23.

22. This expectation of the world is a manifest truth. For we know &c. The words, ps. lxxxix. 47, 48, express the general complaint of mankind in all ages. See Locke.

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VIII.

- we know that * the whole world groaneth and
 23 travaileth in pain together, until now: and not
 only *they*, but ourselves also that have the first-
 fruits of the Spirit, even We ourselves groan
 within ourselves, looking for *our* adoption, *even*
 24 the redemption of our body. For we are saved
 in hope *only*: but hope which is seen, is not
 hope: for what a man seeth, why doth he yet
 25 hope for? But if we hope for that which we see
 26 not, *then* we look for it with patience. And in
 like manner the Spirit also helpeth our weaknes-
 ses: for we know not what we should pray for as we
 ought: but the Spirit itself intercedeth [for us]
 27 in groans which cannot be expressed. But He
 who searcheth the hearts knoweth what *is* the
 mind of the Spirit, that it intercedeth for the
 saints

* Or, *every creature.*

23. And not only the hea-
 then world, but those among
 the Jews who were the earliest
 and most distinguished converts
 to Christianity.

The redemption of our body.]
 From the grave, to life and
 happiness.

24. I say, waiting for our
 adoption. For our final salva-
 tion is the object of hope.

25. Which is an argument
 for patience.

26. And in like manner as
 the Spirit beareth witness with
 our spirit, v. 16, it also assist-
 eth our infirmities; our igno-
 rance, for instance, what to
 pray for, whether to depart,

or to bear sufferings here:
 Phil. i. 23: the Spirit itself
 intercedeth for us by prompt-
 ing groans [v. 22. 2 Cor. v.
 2, 4] under our present perse-
 cutions, which groans are too
 earnest and vehement to be
 clothed in words.

27. But God, who search-
 eth all hearts, knoweth what
 is the temper of mind suggest-
 ed by the Spirit in these un-
 utterable acts of devotion: he
 knoweth that this intercession
 for holy men under persecuti-
 ons is agreeable to his will,
 and he will either rescue them
 or support and reward them.
Κατὰ Θεὸν is used for *κατ' αὐτόν*.

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VIII.

- 28 saints according to *the will of God*. And we know that all things work together for good to those who love God, who are called according to
29 *his purpose*. For whom he foreknew, he * predestinated also *to be* conformed to the image of his Son, that he might be the first-born among
30 many brethren: moreover, whom he † predestinated, those he hath called also: and whom he hath called, those he hath justified also: and whom he hath justified, those he hath *in purpose* glorified also.
- 31 What shall we say therefore to these things?
32 If God *be* for us, who *can be* against us? He who spared not his own Son, but delivered him up for us all, how will he not with him also freely
33 give us all things? Who shall lay any thing to the charge of God's chosen people? Shall God that
34 justifieth? Who *is* he that condemneth? Shall Christ

* Or, *fore-appointed*, or, *predetermined*, that they should be.
&c. † Or, *fore-appointed*, or, *predetermined*.

28. *All things.*] Even the most grievous sufferings.

According to his purpose.] Of admitting all mankind into the Christian covenant.

29. For whom he foreknew from the beginning [see 1 Pet. i. 20] with goodwill and favour as future members of his church, he predetermined also to make like his Son in the heavenly state; that Christ might be as a first-born, eminently blessed among those many brethren who will inhe-

rit glory with him, though in an inferior degree.

30. Called by his Preachers: justified by admission into covenant with him: glorified intentionally. See 1 Cor. vi. 11. Hence it follows that there is a justification prior to the glorified state in heaven. See also 1 Cor. i. 30.

32. *For us all.*] Gentiles as well as Jews.

33. *Chosen people?*] All Christian converts.

Shall God that justifieth?
By

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VIII.

Christ that died ; yea, rather, that is risen,
 that is also at the right hand of God, that inter-
 35 ceedeth also for us ? Who shall separate us from
 the love of Christ ? *shall* affliction, or distress, or
 persecution, or famine, or nakedness, or danger,
 36 or the sword ? (As it is written ; “ For thy sake
 “ we are killed all the day long ; we are ac-
 37 “ counted as sheep for the slaughter.)” Nay,
 in all these things we are more than conquerors,
 38 through Him who loved us. For I am per-
 suaded that neither death nor life, nor angels,
 nor principalities, nor powers, nor things pre-
 39 sent, nor things to come, nor height, nor
 depth, nor any other * matter, will be able to
 separate us from the love of God which *is* through
 Christ Jesus our Lord.

I SAY

* Gr. creature.

By supposing an interrogation here, and at the end of the following verse, these passages are made conformable to v. 35, and have a higher degree of animation.

This is the punctuation of Augustin, quoted by Lardner, Cred. Part. ii. x. 288 ; and of Locke.

34. *Interceedeth.*] See c. xi. 2 : v. 27 : Hebr. vii. 25. The word may be understood of intercessory prayer.

36. For what is written may be justly applied to us persecuted Christians.

38. Neither fear of death, nor desire of life, nor the temptations of the most powerful evil angels if we were actually exposed to them, nor future trials.

39. Nor height of prosperity, nor depth of adversity, nec res ulla alia, Grot. will be able &c.

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IX.

1 I SAY the truth in Christ, I speak not
falsely, my conscience bearing me joint wit-
2 nefs in the Holy Spirit, that I have great sorrow
3 and continual grief in mine heart. For I could
wish that I myself were accursed by Christ, for
the fake of my brethren, my kinsmen according
4 to the flesh; who are Israelites, whose is the
adoption, and the glory, and the covenants, and
the giving of the law, and the service of the tem-
5 ple, and the promises; whose are the fathers,
and of whom, as concerning the flesh, Christ
came, who is over all, God blessed for ever.
Amen.

But

God has justified Christians, and will glorify them; and nothing can separate all faithful converts from the love of Christ. But it is otherwise with the unbelieving Jews, of whose rejection I must now speak.

1. In Christ.] As a disciple of Christ. c. xiv. 14. 2 Cor. xii. 19.

In the Holy Spirit.] As one enlightened by the Holy Spirit.

2. Observe St. Paul's love for his countrymen.

3. That I might be judicially devoted to temporal destruction by Christ, if I could thus prevent the excision of my people. After *ὑποχόμεν* we must supply *ἀν*, as after *ἑβελόμεν* Acts xxv. 22. *Ἀπὸ* denotes the efficient cause, Acts ii. 22: 1 Cor. i. 30: 2 Cor. iii. 18: and elsewhere. See Parkhurst's lexicon.

4. I would willingly, I say, suffer any worldly evil, or death itself, for those who are the descendants of Israel; the adopt-

ed sons of God; [Exod. iv. 22, 23] among whom God displayed the glorious symbol of his presence; with whom he entered into covenant by Abraham and Moses; [See Eph. ii. 12.] to whom he gave the law of the two tables, and afterward the ceremonial ordinances; to whom illustrious promises were made by their forefathers and by the prophets;

5. whose ancestors were the patriarchs; and of whom, as to his human lineage, Christ is descended, who is over all, [Eph. i. 22, 23. Phil. ii. 9. Matth. xxviii. 18.] God [Matth. i. 23. Hebr. i. 8. John i. 1.] blessed for ever. [Rev. v. 12, 13.]

CHAP.

IX.

- 6 But it is not possible that the word of God should fail. For they *are* not all Israel, who
 7 spring from Israel: nor, because they are the offspring of Abraham, *are* all *his* children: but, “Through Isaac thine offspring shall be called.”
 8 Which is, They that are the children of the flesh, these *are* not *the* children of God: but the children of the promise are counted for the off-
 9 spring. For this *is* the word of promise; “At
 10 “this time I will come, and Sarah shall have a
 11 “son.” And not only *this*; but Rebecca also *had the word of promise*, when she had conceived
 twins by one, *even* by our father Isaac: for when *the children* were not yet born, and had neither done good nor evil, that the purpose of
 God

6. But, though some Jews will be rejected, the promises of God cannot fall to the ground. For they will be fulfilled in the true descendents of the patriarchs.

7. All the descendents of those eminent patriarchs are not God's children; are not those whom he now chooses among their posterity; as he formerly chose Isaac among the sons of Abraham, and Jacob among those of Isaac.

Through Isaac thine offspring shall be called.] Thy descendents, the heirs of the promise, shall be through Isaac. Compare Isai. lvi. 7, with Luke xix. 46.

10. The construction will be clear by supplying *ἐπηγγέλτα* after *Ῥεβέκκα*.

When she had conceived twins.] *Κοίτη* is a strong metonymy: cubile pro concubitu, concubitus pro progenie. See the Greek: Numb. v. 20. See also c. xiii. 13.

11. I say Rebecca also had a promise. For &c. that the purpose of God in choosing one before the other, so as to give him external privileges or national blessings, might stand, not from the conduct of either, but from the sovereign will of God, who calls any to partake of such outward advantages as he thinks fit to bestow.

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IX.

God according to *his* election might stand, (not
12 of works, but of Him who calleth,) it was
said unto her; "The elder shall serve the
13 "younger." As it is written; "I loved Ja-
"cob, and Esau I hated."
14 What shall we say then? *Is there* * unrighte-
15 ousness with God? By no means. For he saith
to Moses; "I will have mercy on whom I will
"have mercy; and I will have compassion on
16 "whom I will have compassion." So then *it is*
not of him that willeth, nor of him that runneth,
17 but of God that hath mercy. For the scrip-
ture saith to Pharaoh; "On this account I have
"preserved thee, that I might shew my power
"in thee, and that my name might be † pro-
18 "claimed throughout all the earth." So then
he

* Or, *injustice.* † Or, *published abroad.*

Him who calleth.] The apostle has the calling of the gentiles in view.

13. *I hated.*] Comparatively; by giving him an inferior inheritance. See on Mal. i. 3.

14, 15. Is this unjust? No. God is the sovereign disposer of all things, and is free to dispense external and temporal advantages as he pleases.

16. So then blessings of this nature are granted, not according to the desire of Abraham who prayed that Ishmael might inherit the promise, nor with regard shewn to the haste of

Esau in hunting, but agreeably to the good pleasure of God.

17. God plainly has this sovereign power. For observe another instance of it in the infliction of punishment on Pharaoh. God might have cut him off by pestilence. But, on the other hand, says God, For this reason I have continued thee in being [*δεικνύμενος ὁ.*] to display my power, and to spread abroad my name as the one true God. See on Jonah iv. 10: and the authors quoted by Hammond and Whitby in loc.

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he hath mercy on whom he will; and whom he will, he hardeneth.

19 Thou wilt therefore say unto me; Why doth he still * blame *us*? for who resisteth his will?

20 Nay but, O man, who art thou that answerest again to God? Shall the thing formed say to him that formed *it*; Why hast thou made me thus?

21 Hath not the potter power over the clay, to make of the same lump one vessel to honour, and

22 another to dishonour? *What* now if God, willing to shew *his* anger, and to make his power known, have endured with much long-suffering *the* vessels

23 of wrath fitted to destruction: and *have received us*, that he might make known the riches of his glory

* Or, *accuse us*.

18. *He hardeneth.*] God is often said to do what he permits, and does not overrule. See c. i. 28. xi. 8, 32. Pharaoh, and the Jews at the time of Christ's appearance, had sufficient proofs of God's interposition. But they abused these means of turning to God, and hardened their own hearts. Pharaoh's heart was eventually hardened, in that course of God's wise providence which ought to have softened it. As Le Clerc observes on Exod. iv. 21, (where the words ought to be rendered, "I shall harden his heart,") God, by the gradual course of his miracles,

was the occasion, not the cause, of Pharaoh's obduracy.

19. If then God acts according to his irresistible will, why does he still accuse and punish?

20, 21. The Apostle answers, that there is irreverence in this language; and that God may grant external advantages to his creatures as he pleases.

22. *Willing to shew &c.*] As he may, consistently with justice.

Have endured &c.] Have with great patience borne with his own people; though he will not much longer bear with them.

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IX

glory on *the* vessels of mercy, whom he before
 designed for glory; whom he hath called also,
 24 *even* us, not from among the Jews only, but from
 25 among the gentiles also? As he saith also in Hosea;
 “ I will call those my people, that were not my
 “ people; and her beloved, that was not be-
 26 “ loved: and it shall come to pass *that*, in the
 “ place where it was said unto them,” “ Ye *are*
 “ not my people,” “ there they shall be called
 27 “ *the* sons of the living God.” Isaiah also crieth
 out concerning Israel; “ Though the number of
 “ the sons of Israel be as the sand of the sea, a
 28 “ residue *only* shall be preserved. For he will
 “ finish and cut short the account, with righte-
 “ ousness: because the Lord will make a short
 29 “ account in the land.” And as Isaiah hath
 foretold; “ Unless the Lord of hosts had left us a
 “ seed, we had been as Sodom, and had been made
 “ like Gomorrah.”

What

23. *Vessels of mercy.*] The gentiles, whom God in his wise counsels predestined for glory by admitting them into the evangelical covenant.

24. *Called.*] By the Preachers of the gospel. God therefore, v. 22, 23, is not in these respects guided by mere arbitrary will, but by justice and goodness.

27. What Isaiah said concerning the Assyrian destruc-

tion, may well be applied to the Jews of this time.

A residue.] Those who remembered our Lord's words, and fled from Jerusalem when it was besieged.

28. *Will finish.*] The participles are here used for the future. See on c. v. 11.

29. *A seed.*] A small part, whence the existence of the nation might be continued.

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IX.

30 What shall we say then? That the gentiles,
 who followed not after justification, have attained
 to justification; that justification however which is
 31 by faith: but *that* Israel, who followed after a law
 of justification, hath not attained to *the* law of
 32 justification. Why? because *they have* not sought it
 by faith, but as if it were by works [of the
 law:] for they have * struck against the stone
 33 of stumbling; as it is written; "Behold, I lay
 " in Sion a stone of stumbling, and a rock of
 " offence: and yet whosoever believeth † in
 CHAP. " him shall not be ashamed."
 X.

1 Brethren the desire of mine heart, and *my*
 prayer to God, *are* in behalf of ‡ *Israel*, that
 2 they may be saved. For I bear them witness that
 they have a zeal toward God, but not according
 3 to knowledge. For being ignorant of God's *me-*
thod

* Gr. *stumbled at.* † Or, *therein.* ‡ Gr. *them.*

30. *Followed not after justifi-*
cation.] Acceptance with God,
 so as to be admitted into cove-
 nant with him.

31. But that Israel as a peo-
 ple, who followed after a law
 of justification so as to be ex-
 clusively admitted into God's
 kingdom, hath not attained to
 admission into God's true king-
 dom.

32. Why? Because they
 thought obedience to the law
 of Moses a necessary condition
 of being received into covenant

with God; and thus would ex-
 clude the gentiles from that
 privilege. Whereas we preach
 that faith in Christ is sufficient
 for the admission of the gentiles
 into his church; and thus ali-
 enate the Jews from us. For
 this is their stumbling block.
 Gal. v. 11.

1. *That they may be saved.]*
 That they may enter into the
 covenant of salvation here, and
 into the glories of heaven here-
 after.

CHAP.
X.

thod of justification, and seeking to establish their own [justification,] they have not submitted themselves to the justification * *appointed* of God.

4 For Christ *is* the end of the law, for justification
5 to every one who believeth. For Moses describeth the justification which *is* by the law; “ That
6 “ the man who doeth those things, shall live by
6 “ them.” But the justification *which is* by faith speaketh thus: “ Say not in thine heart,
“ Who will ascend into heaven?” (that is, to
7 bring Christ down *from above*;) Or, “ Who
“ will descend into the † deep pit?” (that is,
8 to bring up Christ again from the dead.) But what saith it? “ The word is nigh unto thee,
“ *even* in thy mouth, and in thine heart:” (that
VOL. II. E is,

* Or, *which God appointeth.* † Gr. *abyss.*

3. *Their own justification.*] A justification by obedience to the law of Moses, which they thought to be the only ground of acceptance with God.

The justification appointed of God.] See a like phrase Matth. vi. 33. That admission into covenant with God which he hath now appointed through faith in Christ.

4. *To every one.*] Gentiles as well as Jews.

5. I say, to every one. For whereas Moses prescribes a

strict and rigid rule, the gospel, v. 6—11, enjoins an easy one.

6, 7. Christ was not to be brought down from heaven, or to be raised from the dead, in consequence of human endeavours and obedience. These were acts performed by the spontaneous goodness and power of God.

8. But the Preachers of the gospel put words into the mouths and hearts of their hearers.

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X.

- 9 is, the word of faith which we preach.) For if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be
 10 saved. For with the heart man believeth to justification; and with the mouth confession is
 11 made to salvation. For the scripture saith;
 12 "Whosoever believeth in him, shall not be
 13 "ashamed." For there is no difference between the Jew and the * gentile: for the same Lord
 14 of all is rich unto all who call upon him. For
 "whosoever shall call on the name of the Lord,
 "shall be saved."
 14 How therefore shall *men* call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher?
 and

* Gr. Greek.

9. And outward confession of Jesus's Messiahship is required, and inward belief that he was declared to be the Son of God by his resurrection; c. i. 4: and those who make this confession, and entertain this belief, are admitted into a state of salvation, or become members of the Christian church.

10. I have mentioned the heart and the mouth. For faith of the heart which God sees, puts you in a state of acceptance with him; and profession of the mouth, before men, entitles you to admission into the

number of those who are saved, Acts ii. 47, or, of Christian converts.

There is a prior and final salvation, as well as justification. For the former, no more is necessary than what is required v. 9. For final salvation, good works are indispensable. See James ii. 14. The prior salvation is spoken of v. 13. Eph. ii. 8. 2 Tim. i. 9. Tit. iii. 5. &c.

14. This vindicates my ministry as an Apostle of the gentiles, at which you Jews are so much offended.

X.

E 2

faith ;

16. But it is true that all have not been converted by us; agreeably to what Isaiah says.

18. But though all have not obeyed the gospel, ὑπήκουσαν, v. 16; yet all have heard it, ἤκουσαν. Its voice has been general, like the voice which proclaims the works of creation.

19, 20, 21. *Known this?*] That the gentiles were to be admitted into the church of God. Yes: from their prophets they might have collected predictions both of this truth and of their own infidelity.

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X.

faith ; “ All the day I have stretched forth my
“ hands to a disobedient and gainsaying peo-
“ ple.”

CHAP.

XI.

- 1 I say then ; Hath God * cast off his people ?
By no means. For I also am an Israelite, of the
race of Abraham, *of* the tribe of Benjamin.
- 2 God hath not † cast off his people, whom he
foreknew. Know ye not what the scripture saith
by Elijah ? how he addresseth God concerning
- 3 Israel, *saying* ; “ Lord, they have killed thy pro-
“ phets, and digged down thine altars ; and I
- 4 “ only am left, and they seek my life.” But
what saith the answer of God to him ? “ I have
“ left to myself seven thousand men, that have
- 5 “ not bowed *the* knee to *the* image of Baal.” In
like manner then, at this present time also a
part is left according to the election of *God's*
- 6 favour. (And if by favour, *then it is* no more
through

* Or, *rejected.* † Or, *rejected.*

1. *Cast off.*] Wholly rejected.
See the answer, v. 5.

2. *Whom he foreknew.*] On
whom he predetermined to
bestow high privileges. See
c. viii. 29.

3, 4. St. Paul says, in ef-
fect, that many Jews persecu-
ted the preachers of Christi-
anity, and him in particular ;
but that some believed in Christ.

In the Greek, *εἰσὶν* is under-
stood before *Βααλ*.

5. *A part is left.*] *Λείμμα* re-
fers to *κατελείπον* v. 4.

*According to the election of
God's favour.*] According to the
election of them to Christian
privileges ; which election God
has made of his free bounty.

6. Now if this admission into
the gospel covenant is thus
freely bestowed, it cannot arise
from works, from obedience to
the law of Moses : for then fa-
vour would lose its nature ; and
would become just retribution,
and not free donation.

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XI.

through works : otherwise favour is no more favour.)

7 What then ? Israel hath not obtained that
which he seeketh for : but the * elect have ob-
8 tained it, and the rest have been blinded : as it is
written ; “ God hath given them *the* spirit of
“ slumber, eyes that they should not see, and
“ ears that they should not hear,” *even* to this
9 day. And David saith ; “ Let their table be
“ made a snare, and a trap, and a stumbling-
10 “ block, and a recompence unto them. Let
“ their eyes be darkened, that they may not see ;
“ and bow down their back always.”

11 I say then ; Have they stumbled so as to fall ?
By no means : but *rather*, on occasion of their
† falling off salvation *is come* to the gentiles, to
12 provoke *Israel* to jealousy. Now if their ‡ fall-
ing

* Gr. *election hath*. † Or, *falling into sin*. ‡ Or, *falling into sin*.

7. The Israelites, as a people, have not obtained the favour of God. This has been confined to the believing few, who separated themselves from the rest, and became the disciples of Christ, called the elect or chosen.

11. *So as to fall.*] Irretrievably.

Ἡ γὰρ εὐροχῆς
Σὺν τῷ Θεῷ φανεῖται, ἡ πεπαισμένη.
Soph. Oed. Tyr. 146.

Through their fall.] When the Jews rejected the gospel, it was immediately preached

to the gentiles. If the Jews, as a nation, had received it, their church would have been first settled. But it was God's original plan that Christ should be preached to the gentiles. Luke ii. 32. John x. 16. &c. &c.

To jealousy.] That the Jews might not permit the gentiles to be the people of God, while themselves were excluded from that privilege.

12. By the riches of the world, or of the gentiles, is meant their conversion to Christ ;

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XI.

ing off *be* the riches of the world, and their failure the riches of the gentiles; how much
 13 more their fulness? (For I speak to you gentiles: *and* indeed, as I am the apostle of the gentiles, I
 14 honour my ministry; if by any means I may provoke to jealousy *those that are* my flesh, and
 15 may save some of them.) For if the rejecting of them *be* the reconciling of the world, what *will* the receiving of *them be* but life from the
 16 dead? Now if the first-fruits *be* holy, so likewise is the lump: and if the root *be* holy, *so* likewise *are* the branches. And if some of the branches have been broken off, and thou, being a wild olive-tree, have been grafted in upon them, and with them have become partaker of
 the

Christ; which the unbelief of the Jews made immediate, by giving the Preachers of the gospel opportunity to make disciples among the gentiles.

Their fulness.] The full future conversion of the Jews.

13. I have explained *the riches of the world* by the equivalent expression *the riches of the gentiles*: and, inasmuch as I am an apostle of the gentiles, I speak magnificently of my office, as administering to your riches.

14. And in honouring my ministry I have another end; that I may stir up to jealousy &c.

15. For, to express myself in other words, [see v. 12] if &c.

Life from the dead.] Such a future conversion of the gentiles, on the restoration of the Jews to their own land and the reception of them into the Christian covenant, as may be compared to life from the dead.

16. Now, to shew that the Jews will be received, consider that they are sanctified by their holy progenitors: and if the first of the dough be offered to God, the whole bread of the land is consecrated: Numb. xv. 20, 21: or, to use another image, if the root &c.

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XI.

- 18 the root and fatness of the olive-tree; boast not
 against the branches. But if thou boast, thou
 19 bearest not the root, but the root thee. Thou
 wilt say then; "The branches have been broken
 20 "off, that I might be grafted in." Well: because
 of unbelief they have been broken off, and thou
 standest by faith. Be not high-minded, but fear.
 21 For if God spared not the natural branches,
 22 *take heed* lest he spare not thee also. Behold
 therefore the kindness and severity of God: to-
 ward those that have fallen, severity; but toward
 thee, kindness, if thou continue in *deserving his*
 kindness: otherwise, Thou also shalt be cut off.
 23 And they also, if they continue not in unbe-
 lief, shall be grafted in: for God is able to graft
 24 them in again. For if thou wert cut out of the
 olive-tree, which is wild by nature, and, con-
 trary to nature, wert grafted into a good olive-
 tree; how much more shall these, that are
branches by nature, be grafted into their own
 25 olive-tree? For I would not, brethren, that ye
 should be ignorant of this mystery, (lest ye be
 wise in your own conceits,) that blindness hath
 happened

21. The construction is,
 ὅσα μέμνηται.

23. *Able.*] Notwithstanding
 that long state of unbelief,
 and of dispersion, which shall
 take place.

25. *This mystery.*] This
 hidden truth, which I now re-

veal. See 1 Cor. xv. 51: on
 which place Dr. Wall defines
 a mystery to be, what God
 purposes to do, but that pur-
 pose of his has not till now
 been declared.

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XI.

happened in part to Israel, until the fulness of
 26 the gentiles come in. And then all Israel will
 be saved: as it is written; "A deliverer shall
 " come out of Sion, and shall turn away un-
 27 " godliness from Jacob." And, "This is my co-
 " venant with them, when I shall take away
 28 " their sins." As concerning the gospel, *they*
are enemies because of you: but as concerning
 God's election, *they are* beloved because of the
 29 fathers. For the free-gifts and the calling of
 30 God *are* without repentance. For as ye [also]
 formerly believed not in God, yet have now ob-
 31 tained mercy on occasion of their unbelief; so
 these also have now believed not, on occasion of
 the mercy shewn to you, that they also may ob-
 32 tain mercy. For God hath * included all to-
 gether in unbelief, that he might have mercy
 upon all.

O the

* Or, shut up.

The fulness of the gentiles.] Their general conversion. See Luke xxi. 24.

26. *Will be saved.]* Will be converted to Christianity.

28. *Because of you.]* Being alienated on account of your admission into the gospel-covenant.

Election.] To external religious privileges.

29. For God's gracious covenant made with their fathers will always be in force, so as to produce the most beneficial effects.

30. *On occasion of their un-*

belief.] See on v. II, 12.

31. *On occasion of the mercy shewn to you.]* In the means used for the conversion of you gentiles.

32. *God hath included.]* In the course of his dispensations to mankind, all have been included.

All.] Both Jews and gentiles; the consequence of which will be, that he will finally shew mercy on all in their conversion to Christianity.

Some read τὰ πάντα here: as Gal. iii. 22,

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XI.

33

O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable *are* his judgements, and his ways not to be traced !

34

For who hath known the mind of the Lord ? or

35

who hath been his counsellor ? Or who hath first given to him ; and it shall be given to him again ?

36

For of Him, and by Him, and to Him, *are* all things. To * Him *be* glory for ever. Amen.

CHAP.

XII.

1

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, well-pleasing to God, *even*

2

your spiritual service. And be not fashioned according

* Gr. *whom*.

33. *Wisdom.*] In adapting means suitable to his ends.

Knowledge.] Extending to every period of time, and to every object.

34. Why then do the Jews question his proceedings ?

35. Why then do the Jews claim an exclusive right to his mercies ? We may render,

St. Paul, having closed the argumentative part of his epistle, which is conducted with much judgement and much art and skill in writing, proceeds to enforce that disposition, and those duties, which are suitable to the Christian profession.

1. *The mercies of God.*] This refers to c. xi. 31, 32.

A living sacrifice.] In opposition to those under the law.

“ that it may be given to him again : ” sc. as matter of right. See *vau* in Noldius : §. 72.

36. Of Him, as the source of all being : by, or through, Him, as the original efficient cause of all things : to, or for, Him, as subservient to his glory.

Your spiritual service.] In opposition to the ordinances of the Mosaic ritual. See, for λογικὸς, 1 Pet. ii. 2.

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XII.

according to this world: but be transformed by the renewing of your mind, so that ye may search out what *is* the good, and well-pleasing, and perfect will of God.

- 3 For I say, by the favour bestowed on me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think * soberly, according as God hath dealt to
4 every man *his* measure of faith. For as we have many members in one body, and all the members
5 have not the same office; so we, being many, are one body in Christ, and every one members
6 one of another. Now having free-gifts, differing according to the favour bestowed on us, whether prophecy, *let us prophesy* according to the proportion

* Gr. *so as to think soberly.*

2. *To this world.*] In its vicious customs: as the Jews were; c. ii: and the gentiles; c. i.

3. Be renewed in your minds, and be not elated by your spiritual gifts. For &c.

Favour.] Of an apostleship. C. i. 5.

Of faith.] Of spiritual gifts consequent on faith in the gospel, and communicated in proportion as that faith produces its genuine effects.

5. *In Christ.*] As Christians. *Members one of another.*] And therefore constant harmony, and mutual subserviency, become us.

6. *Prophecy.*] As teaching and exhorting follow, v. 7, 8; the word is restrained to foretelling future events. See I Cor. xiv. 3.

The proportion of faith.] Arising from the revelation communicated; from which revelation we are not to depart.

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XII.

- 7 proportion of *our* faith; or ministry, *let us attend*
 8 on our ministry; or he that teacheth, on teach-
 ing; or he that exhorteth, on exhortation. He
 that giveth, *let him do it* with liberality; he that
 presideth, with diligence; he that sheweth pity,
 with cheerfulness.
- 9 *Let love be* without dissimulation: abhor that
 which is evil; cleave to that which is good:
 10 in brotherly kindness be tenderly affectioned one to
 another: * in *shewing* honour go before one ano-
 11 ther: be not slothful in business: be fervent in
 12 spirit: † serve the Lord: rejoice in hope: be
 patient

* Or, in shewing honour prevent one another. † Or, serve the
 due season. MSS.

7. *Ministry.*] The office of
 deacon; or any office of mi-
 nistering to superiors in the
 Church.

Teaching.] That this was a
 spiritual gift, see 1 Cor. xii.
 28.

8. *Exhortation.*] This too
 was a spiritual gift, 1 Cor.
 xiv. 3; and was peculiarly
 useful in times of persecution.

With liberality.] See the
 original word, 2 Cor. viii. 2.
 ix. 13. Instances of this sense
 in prophane writers, are given
 by Kypke, Obs. sacr.

He that presideth.] Over
 distributions to the poor, as
 deacon: or, in any ecclesiasti-
 cal office,

He that sheweth pity &c.] He
 that relieveth a person in
 pain, sickness, or distress of

mind, let him cheerfully dis-
 charge his office, however irk-
 some.

10. *In brotherly kindness &c.*] Have
 a degree of brotherly
 love, resembling the strength
 of natural affection.

Go before.] In honore dese-
 rendo, alius alii suo exemplo
 præeuntes. H. Steph. lex. in
 vocem.

11. *In business.*] In matters
 of serious concern, in useful
 and good works.

In spirit.] Be active and vi-
 gorous in mind, when Chris-
 tian offices are to be performed.
 Or, Be fervent in the Spirit
 of God, by making a proper
 use of spiritual gifts and prac-
 tising goodness.

Serve the Lord.] By being
 fervent in his Spirit. But
 many

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XII.

- 13 patient in affliction: persevere in prayer: contribute to the necessities of the saints: be given
 14 to hospitality. Bless those who persecute you:
 15 bless, and curse *them* not. Rejoice with those that rejoice, and weep with those that weep.
 16 *Be* of the same mind one toward another. Mind not high things, but be led away with the humble.
 17 Be not wise in your own conceits. Recompense to no man evil for evil. Provide what
 18 is good in the fight of all men. If it be possible, as much as lieth in you, live peaceably with
 19 all men. Beloved, avenge not yourselves, but rather give place to *the* anger of God: for it is written; "Vengeance is mine; I will repay,"
 faith

many good critics prefer *καὶ*, though Michaelis rejects it. Tr. by Marsh. i. 284, Use opportunity wisely, for good purposes. "Watch the fittest seasons for doing good." Dr. Wall. See the quotations in Le Clerc on Hammond. We may add, temporibus sapienter utens. Corn. Nepos. Epaminondas. §. iii. Diligenter utendum est temporis occasione, quandoquidem breve est. Origen, in Erasmus's annotations.

13. *Given to hospitality.*] By receiving strangers, and particularly preachers of the gospel. See Hebr. xiii. 2. When places of reception for travel-

lers were uncommon, this precept was seasonable.

16. *Of the same mind.*] See 2 Cor. xiii. 11.

Be led away with the humble.] Eandem cum humilibus viam infistite: H. Steph. N. T. 12^o imitate and consort with them.

17. *What is good.*] What has an upright and virtuous appearance. Tit. iii. 8. 2 Cor. viii. 21.

19. *Give place to the anger of God.*] So in Pol. synops. sign. 2. Frid. Schmidii annot. in epist. ad Rom. 8^o. Lipsiæ. 1777. and Dr. Henry Owen. This sense is confirmed by what follows.

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XII.

20 faith the Lord. If therefore thine enemy hun-
ger, feed him; if he thirst, give him drink: for
in so doing thou wilt heap coals of fire on his
21 head. Be not overcome by evil; but overcome
CHAP. evil with good.
XIII.

I Let every man be subject to the supreme pow-
ers: for there is no power but from God; and
the powers which exist are * appointed of God.
2 He therefore who resisteth the power, resisteth
the † appointment of God: and those who resist
3 will receive to themselves judgement. For ru-
lers are not a terror to good works, but to evil.
Wouldest thou therefore not be afraid of the
power? do that which is good, and thou wilt
have

* Or, in being. † Or, have their appointment from God.

20. *Heap coals of fire.*] You endeavour to promote your enemy's temporal and eternal welfare. But if he is not softened, God will judge him. Jortin's sermons: vol. ii. serm. iv. ed. London. Or, that you may melt him down to kindness. Vorstius, Pol. Syn. and, says Whitby, many good interpreters. "Melt him into good nature." Dr. Wall.

1. *To the supreme powers.*] A general expression, to comprehend those who have the supreme sway in all forms of government. Imperiis & potestati-

bus parent. Cic. de leg. i. 7.

From God.] As dictated by our reason and social propensities.

Appointed of God.] In the general course of his providence.

2. *Judgement.*] Temporal judgement, punishment from the magistrate. For in the next v. shews that the word means what rulers themselves can inflict.

3. *But to evil.*] Such as sedition, and those crimes which are forbidden by human laws.

Do that which is good.] Particularly in shewing subjection.

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XIII.

- 4 have praise from it. For he is a minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is a minister of God, an avenger to *execute* * punishment upon him who
- 5 doeth evil. Wherefore it is necessary † that ye be subject, not only because of ‡ punishment but
- 6 also because of conscience. For on this account ye pay tribute also: for they are God's ministers,
- 7 attending continually to this matter. Render therefore to all their dues: tribute, to whom tribute *is due*; custom, to whom custom; fear, to whom fear; honour, to whom honour.
- 8 Owe no man any thing, § but love to one another: for he that loveth another fulfilleth the
- 9 law. For *the commandments*, "Thou shalt not
"commit adultery, Thou shalt do no murder,
"Thou

* Gr. *anger*. † Or, *ye ought to be subject*. ‡ Gr. *anger*.
§ See S. 85.

4. *For he is a minister of God &c.*] For God entrusts him with power, in order to promote the welfare of those whom he governs.

That which is evil.] St. Paul has particularly in view that spirit of rebellion to which the Jews were prone.

5. *It is necessary.*] Your obligations are very strong.

Because of conscience.] Because he is a minister of that God who makes civil obedience matter of duty.

6. *On this account.*] Because the supreme power is God's appointment.

To this matter.] To their public ministration, appointed for the benefit of society. A very delicate lesson is obliquely conveyed to the magistrate in v. 3, 4, 6.

7. *Φέρος* is a fixed tax; *τέλος*, a custom levied on merchandize. After *τῷ τὸν φέρον* understand *ὁφείλεις*.

8. *But love to one another.*] A very beautiful restriction.

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XIII.

“ Thou shalt not steal, [Thou shalt not bear false
“ witness,] Thou shalt not covet ;” and if *there be*
any other commandment, it is summed up in
these words, namely, “ Thou shalt love thy
10 “ neighbour as thyself.” Love worketh no ill
to *our* neighbour : love therefore *is* the fulfilling
of the law.

11 And *we should do this*, knowing the time, that
now is the hour to awake out of sleep : for now
our salvation *is* nearer than when we believed :

12 the night is far spent, the day approacheth : let
us therefore lay aside the works of darkness, and

13 let us put on the attire of light. Let us walk be-
comingly, as in the day ; not in revellings and
drunkenness, not in debauchery and wantonness,

14 not in strife and envying. But put ye on the
Lord Jesus Christ ; and make not provision for
CHAP. XIV. the flesh, to *fulfil its* desires.

I Now receive to yourselves him that is weak
in the faith, *but* not for doubtful * disputings.

One

* Or, *reasonings*.

9. *It is summed up.*] The
other commandments of the se-
cond table are only heads in-
cluded under this.

10. *Of the law.*] The law
of the second table, compre-
hending our duty to our fellow
creatures.

11. And we should love our
neighbour, and discharge every
Christian duty, *v.* 14, consi-

dering the shortness of human
life.

13. *Not in strife and envy-
ing.*] This is added with a
view to the subject pursued in
the next chapter.

I. Receive with brotherly
love the Jewish convert who
is weak as to his persuasion
about the lawfulness of all kinds
of food, and particularly of
meats

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XIV.

- 2 One believeth that he may eat all things: but
 3 another, who is weak, eateth herbs *only*. Let
 not him that eateth, despise him that eateth not;
 and let not him that eateth not, judge him that
 eateth: for God hath received him to himself.
 4 Who art thou that judgest the servant of ano-
 ther? to his own master he standeth or falleth.
 But he shall be established: for God is able to
 5 establish him. One man esteemeth one day above
 another: but another man esteemeth every day
alike. Let every man be fully persuaded in
 6 his own mind. He who regardeth the day, re-
 gardeth *it* to the Lord; and he who regardeth
 not the day, to the Lord he regardeth it not.
 He that eateth, eateth to the Lord; for he giv-
 eth

meats offered to idols; not in-
 volving him in doubts; *v.* 23;
 and in contentions, arising
 from debates on these points.
 Dr. Wall renders, "not to the
 judging of his reasonings."
 Critical notes.

2. *One.*] The gentile Chris-
 tian; or the Jewish convert
 duly informed, and strong in
 the faith.

Who is weak.] The scrupu-
 lous Jewish convert.

3. *Hath received him to
 himself.*] Into his church and
 family.

4. *Judgeth &c.*] Judgest the
 convert from heathenism, who
 is the servant of God, so as to

pronounce him guilty for the
 liberty which he exercises in
 such matters.

He shall be established.] Many
 gentiles, whom ye Jews con-
 demn for using their Christian
 liberty, shall be finally esta-
 blished in the favour of God:
 for God is able to furnish them
 with sufficient evidence, assist-
 ance, and motives for this pur-
 pose.

5. *One day above another.*] As you Jews do, for the many
 religious exercises appointed in
 your law.

6. *To the Lord.*] From a re-
 ligious principle: to obey and
 please the Lord.

CHAP.
XIV.

eth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.
7 For none of us liveth to himself, and none dieth
8 to himself. For whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live therefore or die, we are the
9 Lord's. For to this end Christ [both] died, and lived *again*, that he might have dominion both
10 over *the* dead and *the* living. But why dost thou judge thy brother? or why dost thou despise thy brother? for we shall all stand before the judgment-seat of Christ. For it is written; "*As I*
11 "*live, saith the Lord, every knee shall bow to*
12 "*me, and every tongue shall praise God.*" So then every one of us must give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to
13 fall, in *his* brother's way. I know, and am persuaded in the Lord Jesus, that nothing *is* unclean in itself: but * if any man esteem any thing to be
14 VOL. II. F unclean,

* S. 55.

Eateth not.] Meats, but herbs; — giveth God thanks for these herbs.

7, 8, 9. In these verses the apostle enlarges on the phrase *to the Lord*, which he had repeated in v. 6.

10. See v. 3. In both these verses the Jewish convert judges, and the gentile convert despises.

13. Some read *εἰς οὐρανὸν* Bishop Pearce thinks *ἡ οὐρανὸς* a gloss, and observes that these two words are omitted in Syr. Epist. duæ.

14. *In the Lord Jesus.*] As his disciple. See c. ix. 1. We have here a plain decision that all distinction of foods is abolished among Christians. See also v. 20.

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XIV.

- 15 unclean, to him *it is* unclean. But if thy brother be disquieted because of *thy* food, thou no longer walkest according to love. Destroy not
 16 him by thy food, for whom Christ died. Let
 17 not then your good be evil-spoken of. For the kingdom of God is not meat and drink; but
 18 righteousness, and peace, and joy in the Holy Spirit. For he that in these things serveth Christ, *is* well-pleasing to God, and approved by men.
 19 So then let us follow after the things which make for peace, and for the edifying of one another. For *a kind of* food, destroy not the work
 20 of God. All things indeed *are* pure; but *it is* evil in that man who eateth so as to cause offence. *It is* right neither to eat flesh, nor to
 21 drink wine, nor *to do any thing* by which thy brother

15. *Be disquieted.*] Be perplexed with doubts.

Destroy not him.] Lead him not to eat food, contrary to his own conviction. See v. 23.

16. Act not therefore so as to give occasion that your right sense of your Christian liberty in the indiscriminate use of foods be evil-spoken of.

17. For the essence of Christianity consists in far different things than the exercise of your right to partake of meats and drinks without distinction.

Peace.] Not in contentious opposition to the prejudices of a Christian brother.

18. I say that the kingdom of God consists in righteousness

&c. For &c.

19. See another excellent regulation of this nature, 1 Cor. xiv. 40.

20. *The work of God*] One whom God has made a disciple of Christ.

It is evil.] It is an action morally wrong in him that eateth so as to cause others to fall from what they esteem their duty.

21. It is matter of duty to abstain from flesh and wine used in sacrifice to idols, or to abstain from them altogether, or from any other act, in the presence of those who may be thus ensnared into sin, or perplexed with doubts.

The

CHAP.
XIV.

- brother stumbleth, or is offended, or is made
22 weak. Thou hast faith. Have it with respect
to thyself, in the sight of God. Happy is he
who condemneth not himself in that which * he
23 alloweth *himself to do*. But he who doubteth is
condemned if he eat, because *he eateth* not from
faith: for whatsoever is not from faith is sin.
24 Now unto Him that is able to establish you,
(according to *the gospel which I teach*, and to
25 *my* preaching of Jesus Christ, according to
the † revealed mystery, which was kept se-
26 cret under ‡ the ancient dispensations, but hath
now been made manifest, and, by the scriptures
F 2 of

* Or, *practiseth*. † Gr. *revelation of the mystery*. ‡ Gr.
the secular times. V. Locke. Or, *the times of the ages*.

The words ἡ σκανδαλίζεται
ἡ ἀδωγή, are omitted in some
MSS. and versions, and have
the appearance of a gloss. See
epist. duæ.

22. *In the sight of God.*] But
exercise it not before men,
whom it may cause to fall from
duty.

Alloweth himself to do.] Adopts
in his practice, as the seeming
effect of approbation.

23. *Who doubteth*] Of the
lawfulness of what he doeth.
Doubt here, and v. 22, is op-
posed to faith; or a full persua-
sion of mind that what a man
does is lawful.

Whatsoever &c.] Any action
performed by us, when we

doubt of its lawfulness, is sin-
ful.

24. *To establish you.*] In
right notions, in your true
Christian liberty; removing all
doubts relating to it. See v.
1, 23.

The gospel &c.] See on c. ii.
16.

25. *The revealed mystery.*] The
true Christian doctrine relating
to the admission of the gentiles
into covenant with God; now
fully revealed by the Spirit,
but which was in a manner
concealed during former dis-
pensations. Eph. iii. 3—6.

26. *By the scriptures of the
prophets.*] Which obscurely
hint it. C. x. 19, 20.

CHAP.
XIV.

of the prophets, according to the commandment of the everlasting God, hath been made known to all the gentiles for *their* obedience to the
 27 faith;) to the only wise God, *be* glory, through
 CHAP. XV. Jesus Christ, for ever. Amen.

1 Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.
 2 Let every one of us please *his* neighbour
 3 for *his* good, to edification. For Christ also pleased not himself; but, as it is written, "The
 4 " reproaches of those who reproached thee fell
 5 " on me." For whatsoever things were formerly written, were written for our instruction; that we, through the patience and comfort *taught* by
 6 the scriptures, might have hope. Now the God of patience and comfort grant you to be of the same mind among yourselves, according to the will of Christ Jesus: that with one consent, *and* with one mouth, ye may glorify the God and Father

27. *All the gentiles.*] The word *all* is suitable to the subject of the epistle.

Be glory.] $\tau\omicron\upsilon$ is equivalent to $\alpha\upsilon\tau\eta$, and is a Hebrew pleonasm.

2. If we admit $\gamma\alpha\rho$ into the text, we must supply: "This is not the part of a Christian." For &c.

3. The reproaches offered to God and religion fell on him: he always reprov'd and oppos'd them. Thus he sus-

tained many reproaches: and let not us fear the reproach of appearing weak and scrupulous.

4. We should attend to this portion of scripture. For &c.

5. To be unanimous, according to the will of Christ Jesus. See $\alpha\alpha\tau\alpha$ c. viii. 27.

6. *The God and Father.*] See the English translation, 2 Cor. xi. 31. Eph. i. 3. 1 Pet. i. 3.

CHAP.
XV.

7 Father of our Lord Jesus Christ. Wherefore receive to yourselves one another; as Christ also hath received you to himself for the glory of God.

8 Now I say, that Jesus Christ became a minister of the circumcision, for the truth of God,

9 to confirm the promises *made* to the fathers: and that the gentiles might glorify God for *his* mercy; as it is written; "For this cause I will praise

10 "thee among the gentiles, and sing unto thy "name." And again it is said; "Rejoice, ye

11 "gentiles, together with his people." And again; "Praise the Lord, all ye gentiles; and

12 "laud him, all ye people." And again Isaiah saith; "There shall be a root of Jesse: and he

13 "who shall rise to reign over the gentiles, in "him the gentiles shall hope." Now the God of

hope fill you with all joy and peace, in believing; that ye may abound in hope, through the power of the Holy Spirit.

14 And I myself also am persuaded concerning you, my brethren, that ye also are full of goodness, filled with all knowledge, able to admonish

15 one another also. Nevertheless, brethren, I have written to you somewhat boldly in part, as putting you

7. *For the glory of God.*] That God may be glorified. See v. 9.

8. *A minister of the circumcision.*] See Matth. xv. 24.

13. Through the powerful working of the Holy Spirit

shed abroad in your hearts.

14. *And I myself also.*] Who exhort you. Locke observes that St. Paul skilfully apologises for writing to them.

15. *In part.*] This qualifies the expression *somewhat boldly*.

CHAP.
XV.

you in mind, on account of the favour which
 16 God hath bestowed on me; that I should be a
 minister of Jesus Christ to the gentiles, minister-
 ing the gospel of God, that the offering up of
 the gentiles might be well-accepted, being
 17 sanctified by the Holy Spirit. I have therefore
 whereof I may glory through Jesus Christ, in
 18 things relating to God; (for I will not dare to
 speak of any of those things which Christ hath
 not wrought by me;) concerning the obedience
 19 of the gentiles in word and deed, through mighty
 signs and wonders, through the power of * the
 Spirit of God; so that from Jerusalem, and
 round about to Illyricum, I have fully preached
 20 the gospel of Christ: † earnestly striving, how-
 ever, to preach the gospel in this manner; not
 where Christ was named, lest I should build upon
 21 another man's foundation; but, as it is written,
 "Those to whom he had not been spoken of,
 " shall see: and those that had not heard, shall
 22 " understand." On which account also, I have
 23 been often hindered from coming to you: but
 now

* Or, *the Holy Spirit*. MSS. † Gr. *ambitiously*.

The favour.] Of being ap-
 pointed an apostle.

16. That the offering up of
 the gentiles by me to God
 might be acceptable to him;
 having been sanctified, not by
 external rites, but by the effu-
 sion of the Spirit.

17. *Through Jesus Christ.*]
 Who hath called and enabled

me to preach his gospel.

In things relating to God.]
 With respect to propagating
 his gospel.

18. I say, through Jesus
 Christ. For I speak not of
 what I have done by my own
 zeal and labour.

20. *Earnestly striving.*] Even
 to an ambitious desire.

CHAP.
XV.

now having no longer * place *for preaching* in these parts, and having a great desire for these
 24 many years to come unto you ; whensoever I go into Spain I trust to see you as I pass on, and to be conducted by you on my way thitherward, when I have been first partly filled with your
 25 company. But now I am going to Jerusalem,
 26 that I may minister to the saints. For it hath pleased *those* of Macedonia and Achaia to make some contribution for the poor saints that are in
 27 Jerusalem. It hath pleased them indeed, and they are debtors to *the Jews* : for if these have made the gentiles partakers of their spiritual things, *the gentiles* ought also to minister to them
 28 in worldly things. When therefore I have performed this, and have consigned to them this fruit of love, I will come by you into Spain.
 29 And I know that, when I come unto you, I shall come † in the fulness of the ‡ blessing [of the gospel] of Christ.
 30 Now I beseech you, brethren, by the Lord Jesus Christ, and by the love *which is the fruit* of the

* Or, *business in these parts*. † Or, *with*. ‡ Or, *gifts*.

24. 'Ὡς ἔαν' is equivalent to ὡς ἂν, or ἕταν.

27. *They are debtors.*] This contribution was matter of debt to the Christians at Jerusalem: many of whom, it must be supposed, had gone into Macedonia and Achaia to propagate the gospel.

28. *Consigned.*] Consignari

solent quæ deponuntur. Grotius. Having safely delivered, as under seal, this fruit of love. Doddridge.

29. *In the fulness &c.*] By imparting to you spiritual gifts. Ευλογία, like ברכה, may denote a gift which brings down blessing.

CHAP.
XV.

the Spirit, that ye strive together with me in *your*
 31 prayers to God for me; that I may be delivered
 from those in Judea who believe not; and that
 my ministry at Jerusalem may be well-accepted
 32 by the saints; that I may come to you with joy,
 by the will of God; and may be refreshed toge-
 33 ther with you. Now the God of peace be with
 CHAP. XVI. you all. Amen.

1 Now I commend to you Phebe our sister,
 who is a deaconess of the church which is at
 2 Cenchrea: that ye receive her in the Lord, as is
 worthy of saints, and that ye help her in what-
 soever business she hath need of you: for she
 hath been an assistant of many, and of myself
 3 also. Salute Priscas and Aquila, my fellow-
 4 labourers in Christ Jesus: (who for my life have
 laid down their own necks: to whom not I only
 give thanks, but all the churches also of the
 5 gentiles:) salute likewise the * church which
 assembleth in their house. Salute my well-be-
 loved Epenetus, who is the first-fruits of Asia to
 6 Christ. Salute Mary, who hath laboured much
 for

* Or, congregation.

31. *In Judea who believe not.*] These were his great persecutors for preaching Christ to the gentiles.

1. *A deaconess.*] Ex duabus ancillis, quæ ministræ dicebantur, quid esset veri & per tormenta quærere. Plin. epist. x. xcvi. Whence it follows that in Pliny's time there were deaconesses in Bithynia.

2. *In the Lord.*] As a Christian. See v. 11, 22. opinion of the apostles.

5. *In their house.*] Which they opened for public worship. An act of fortitude in times of persecution.

Of Asia.] The family of Stephanas were the first-fruits of Achaia. 1 Cor. xvi. 15.

CHAP.
XVI.

7 for you. Salute Andronicus and Junias, my
kinsmen and my fellow-prisoners, who are well
known among the Apostles; * who also were in
8 Christ before me. Salute Amplias, my beloved
9 in the Lord. Salute Urbanus, our fellow-
labourer in Christ; and Stachys, my beloved.
10 Salute Apelles, *who is* approved in Christ. Sa-
lute those that are of Aristobulus's *household*.
11 Salute Herodian, my kinsman. Salute those of
Narcissus's *household*, that are in the Lord.
12 Salute Tryphena, and Tryphosa, who labour in
the Lord. Salute the beloved Persis, who hath
13 laboured much in the Lord. Salute Rufus,
† *who is* chosen in the Lord; and his mother and
14 mine. Salute Asyncritus, Phlegon, Hermas,
Patrobas, Hermes, and the brethren that are
15 with them. Salute Philologus and Julia, Nereus
and his sister, and Olympas, and all the saints
16 that are with them. Salute one another with an
holy kiss. All the churches of Christ salute you.
17 Now I beseech you, brethren, to mark those
who raise divisions and causes of stumbling, con-
trary

* *and also*. S. 2. † Or, *elect*.

7. *Fellow-prisoners.*] St. Paul was not strictly a prisoner; but was bound by a chain to a soldier who guarded him. Acts xxviii. 16.

Well known] Or, *who are persons of reputation, in the opinion of the apostles.

10. *Approved in Christ.*] A disciple of Christ, approved for his fortitude under persecutions.

13. *Rufus.*] See Mark xv. 21.

And mine.] On account of her maternal assistance.

17. The Jews created divisions, by refusing to admit the gentiles into the Christian church. The gentiles gave cause of stumbling to the Jews, by uncharitably despising their legal rites.

CHAP.
XVI.

trary to the doctrine which ye have learned ; and
 18 avoid them. For those that are such, serve not
 our Lord [Jesus] Christ, but their own belly ;
 and, by good words, and fair speeches, deceive
 19 the hearts of the innocent. For your obedience
 hath come abroad unto all men. I rejoyce there-
 fore on your account : but yet I would have you
 wise concerning that which is good, and simple
 20 concerning that which is evil. Now the God of
 peace will quickly bruise Satan under your feet.
 The favour of our Lord Jesus Christ *be* with
 21 you. Timothy my fellow-labourer, and Lucius
 and Jason and Sosipater, my kinsmen, salute you.
 22 I Tertius, the scribe of *this* epistle, salute you
 23 in the Lord. Gaius mine host, and *the host* of
 the whole church, saluteth you. Erastus, the
 treasurer of the city, and Quartus, a brother,
 24 * salute you. The favour of our Lord Jesus Christ
be with you all. Amen.

* S. 13.

18. *Their own belly.*] By eating meats offered to idols.

19. Comply with my exhortation, v. 17: and be uniformly good Christians. For &c.

20. *Of peace.*] Of that peace which I recommend to you, v. 17.

Bruise Satan.] Bad men, the instruments of Satan. The persecuting Jews. See Le Clerc on Hammond: and Whitby. Grotius thinks that there is a reference to Gen.

iii. 15.

22. *Scribe.*] He was amanuensis to St. Paul.

23. *The treasurer of the city.*] Of Corinth. Grotius's note is, Vides jam ab initio, quanquam paucos, aliquos tamen fuisse Christianos in dignitatibus positos. See Matth. xxvii. 57. Luke viii. 3. John iii. 1. vii. 50. xii. 42. xix. 39. Acts vi. 7. xiii. 1, 12. xvii. 4, 12, 34. xviii. 8. xix. 31. xxi. 16. 1 Cor. i. 26.

THE
FIRST EPISTLE
OF
SAINT PAUL
TO THE
CORINTHIANS.

CHAP.

I.

I PAUL, called *to be* an apostle of Jesus Christ,
by the will of God, and Sothenes *our* brother,
to

The main design of St. Paul, in this epistle, is to support his own authority, dignity, and credit, with the sound part of the church; to vindicate himself from the aspersions and calumnies of the opposite party; to lessen the credit of the chief and leading men in it, by intimating their miscarriages, and shewing their no cause of glorying or being gloried in; that so withdrawing their party from the admiration and esteem of those their leaders, he might break the faction; and, putting an end to the division, might reunite them with the uncorrupted part of the church; that they might all unanimously submit to the authority of his divine mission, and with one accord receive and keep the doctrine and directions he had delivered to them.

He also answers some questions which the Corinthians had proposed to him, and resolves some doubts. Locke's synopsis of this epistle.

I. *An apostle.*] St. Paul asserts his apostleship, because a party in the church of Corinth opposed him.

Sothenes.] See Acts xviii.

17. He fortifies himself by using this name. The mention of it is no less humble than wise.

CHAP.
I.

- 2 to the church of God which is at Corinth, * to those that are sanctified through Christ Jesus, called *to be* saints, and to all that in every place call on the name of our Lord Jesus Christ,
- 3 both their *Lord, I say*, and our's: favour *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.
- 4 I thank my God always on your account, for † his favour which is given you through Jesus
- 5 Christ: for ye have been enriched by him in every thing, in all utterance, and *in* all knowledge;
- 6 according as the testimony concerning Christ was
- 7 confirmed among you: so that ye are inferior in no gift; looking for the manifestation of our
- 8 Lord Jesus Christ; who will also establish you irreproachable

* Or, *to the saints called into the gospel that are sanctified through Christ Jesus.* † Gr. *the favour of God.*

2. *That are sanctified.*] Have the means of becoming holy.

In every place.] Throughout Achaia. 2 Cor. i. 1.

Call on &c.] Or, Have the name of our Lord Jesus Christ called over them. Acts xv. 17. James ii. 7. Gen. iv. 26. marginal rendering. Hammond. Locke. Daubuz observes that τὸ ὄνομα is the accusative Gen. iv. 26; before which κατὰ is to be supplied. On Rev. ii. 17. p. 130.

Both their Lord. I say, and our's.] The common Lord of Jews and gentiles.

5 *By him.*] By Jesus Christ.

Utterance.] This refers to

the gift of tongues: and thus a proper distinction is made between this and the following word. See 2 Cor. viii. 7.

Knowledge.] Of the truths and privileges of Christianity. See c. xii. 8.

6. Agreeably to the manner in which the gospel, attested by Christ, [c. ii. 1. 2 Tim. i. 8.] was confirmed among you: you having received those gifts by which it was established.

8. *Who* refers to Christ; and *in the day of the Lord Jesus* may well be rendered *in his day*. See v. 4: and the note on John iv. 1.

CHAP.

I.

irreproachable to the end, *even* in the day of
 9 our Lord Jesus Christ. God *is* faithful, by
 whom ye have been called into a fellowship with
 his son Jesus Christ our Lord.

10 Now I beseech you, brethren, by the name
 of our Lord Jesus Christ, that ye all speak the
 same thing, and *that* there be no * divisions
 among you; but *that* ye be perfectly joined to-
 11 gether in the same mind, and in the same judge-
 ment. For it hath been declared to me con-
 cerning you, my brethren, by those *that are of*
the household of Chloe, that there are contentions
 12 among you. Now I mean this, that every one
 of you saith, I am of Paul; and I, of Apollos;
 and

* Gr. *schisms*.

9. *A fellowship.*] A society, friendship, union. See 1 John i. 3.

10. *By the name of our Lord &c.*] That is, by our Lord &c.

Speak the same thing.] Believe and profess the same leading doctrines.

Divisions.] These divisions, or schisms, consisted in ranking themselves under different leaders. See v. 12. c. iii. 4.

11. *Contentions.*] As to the superiority of your different leaders.

12. *Every one.*] Not all, but many: as c. xiv. 26. Not that the Corinthians actually divided themselves under Paul,

Apollos, and Peter. See c. iv. 6. Both here, and c. iii. 4, 5; the Apostle insinuates that they had different leaders, without naming them. But if it was improper that they should rank themselves under such names, it was much more improper to set up those heads of parties [c. iv. 15, 18, 19. 2 Cor. xi. 13, 15.] who had no real excellence in themselves, or rank in the Christian church; no claim of having converted them, like Paul; no eloquence and mightiness in the scriptures, like Apollos; no intimate converse with Christ, like Peter.

CHAP.

I.

- 13 and I, of * Peter; and I, of Christ. Is Christ divided? was Paul crucified for you? or were ye
 14 baptized into the name of Paul? I thank God that I baptized none of you, but Crispus and
 15 Gaius: † so that none can say that I baptized
 16 into mine own name. But I baptized the household of Stephanas also: besides, I know not that I baptized any other.
- 17 For Christ sent me not to baptize, but *rather* to preach the gospel; *though* not with wisdom of speech, lest the cross of Christ should be made of
 18 none effect. For the preaching of the cross is to those that are lost foolishness; but to us that are saved,

* Gr. *Cephas*. † Gr. *lest any should say*.

And I, of Christ.] I understand this as an intimation that some were found among them.

13. He, with much delicacy, uses his own name; and not that of Apollos or Peter.

15. *I* expresses not the design, but merely the event. See Bishop Pearce. "So that I have cut off all occasion from my opponents of asserting that, instead of baptizing into the name of Christ and making disciples to him, I baptized into my own name and made disciples to myself"

17. *Not to baptize.]* Not so much to baptize, as to preach the gospel. See Bishop Pearce.

Wisdom of speech.] Learned and eloquent preaching. See c. ii. 1, 4, 13. His opponents seem to have gloried in their

learning and eloquence; and to have reflected on him for the want of them.

Lest the cross of Christ &c.] Lest the great doctrines of Christianity, and especially that of Christ crucified, [v. 18. c. ii. 2.] should want their proper force; the recommendation arising from the evidence of miracles. C. ii. 5.

18. For the gospel needs not such support as your philosophy rests on: because it is the power of God.

To those that are lost.] Those who remain in a perishing state, through their evil deeds and unbelief.

To us that are saved.] To us Christian converts who are in a state of justification and salvation.

CHAP.

I.

- 19 saved, it is the power of God. For it is written,
 “ I will destroy the wisdom of those that are
 “ wise, and will bring to nothing the knowledge
 20 “ of those that are knowing.” Where *is* the
 wise? where *is* the scribe? where *is* the disputer
 of this world? hath not God made foolish the
 21 wisdom of * this world? For after that, through
 the wisdom of God, the world by *its* wisdom
 knew not God, it pleased God to save by the
 22 foolishness of preaching those who believe. For
 the Jews require signs, and the Greeks seek after
 23 wisdom: but we preach Christ crucified; to the
 Jews a stumbling-block, and to the gentiles
 24 foolishness; but to those that are called, both
 Jews and Greeks, Christ the power of God, and
 the

* Or, *the world.* MSS.

The power of God.] As to its proofs, and its motives to holiness. See Rom. i. 16.

19. This power appears in the triumph of the gospel over the wisdom of the world.

20. Where is the wise Greek? Where is the learned Jew? Where is the disputant of the Grecian schools?

Made foolish.] Shewn it to be folly, comparatively speaking.

21. I say, shewn the wisdom of this world to be comparative folly. For the gospel saves believers; whereas the world had not even the knowledge of God.

Through the wisdom of God.]

He not thinking it fit to grant a general revelation sooner. Acts xvii. 30.

By its wisdom.] By their natural abilities.

It pleased God.] It was his good pleasure; an act of his goodness, not of his justice.

The foolishness of preaching.] What appears so to worldly and prejudiced men; who expect a display of earthly grandeur, and who are used to system, reasoning, and eloquence.

22. *Signs.]* To usher in a temporal Messiah.

25. This verse is explained by v. 27, and proved by v. 26, 27.

CHAP.

1.

25 the wisdom of God. For the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For * ye see brethren, those of you who are called; that not many *of you are* wise men according to the flesh, not many mighty, not many no-

27 ble: but God hath chosen the foolish things of the world, to shame those that are wise; and God hath chosen the weak things of the world, to

28 shame the things which are mighty; and the base things of the world, and the things which are despised, hath God chosen, [*yea, and*] the things which are not, to bring to nought the things

29 which are: so that none can glory before God.

30 And by Him ye are in Christ Jesus, whom God hath made unto us wisdom, and justification, and

31 sanctification, and redemption: so that, as it is written, "He who glorieth, let him glory in the
" Lord."

And

* Or, *For consider.*

26. *Those of you who are called.*] κλησεις is the abstract for the concrete.

Not many.] Therefore some converts of those classes were made. See on Rom. xvi. 23.

27. *The foolish things.*] That is, persons.

28. And ignoble and despised persons, and even gentiles regarded by the Jews as nothing, [Deut. xxxii. 21. 1 Pet. ii. 10.] to substitute them in the

place of the people of God.

30. *By Him.*] Not by human agency, but by the efficiency of God, by his goodness, wisdom, and power, ye are disciples of Christ Jesus: whom God has made to us wisdom in religious matters; justification, by our being admitted into the gospel-covenant; sanctification by the Spirit, and by his doctrines; and redemption from sin and its effects.

CHAP.

II.

1 And *accordingly* I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring to you the testimony of
 2 God. For I determined not to know any thing among you, but Jesus Christ, and him crucified.
 3 And I was with you in weakness, and in much
 4 fear and trembling. And my speech and my preaching *were* not with persuasive words of wisdom, but with demonstration of the Spirit, and
 5 of power: that your faith might not be through the wisdom of men, but through the power of God.

6 However, we speak wisdom among those that are perfect: yet not the wisdom of this world, nor of the princes of this world, who *will* come

VOL. II.

G

to

1. St. Paul shews that his own preaching was agreeable to what he said c. i. 17, 23.

The testimony of God.] The gospel to which God has borne his testimony. We may well read *the mystery of God*; and suppose a reference to the great evangelical doctrine of calling the gentiles.

2. *Not to know.*] Not to own, or shew, any knowledge. Locke. If we read *τὴν σιδήραν*, this is equivalent to *לדעת*. See Acts iii. 12. xxvii. 1.

3. *In weakness.*] He refers to his bodily infirmities, his less graceful speech, and manual labour. 2 Cor. x. 10.

Fear and trembling.] Solicitous diligence in preaching, and fear of giving offence. See an opposite conduct, 2 Cor. xi. 20.

6. *Perfect.*] Perfectly instructed; or, of full stature in Christ. *Νηπιος* is opposed, c. iii. 1. xiii. 11. xiv. 20. Hebr. v. 13, 14.

Of this world.] *Αἰὼν* may refer to gentiles as well as Jews. Rom. xii. 2. c. i. 20. 2 Cor. iv. 4. Eph. ii. 2. vi. 12. 2 Tim. iv. 10. Tit. ii. 12.

Who will come to nought.] Who will be done away; whereas Christ and his gospel will remain for ever.

CHAP.
II.

7 to nought: but we speak the wisdom of God in
 * *his* mystery, *even* the hidden wisdom which God
 predetermined before the † world for our glory:
 8 which none of the princes of this world knew:
 (for, if they had known *it*, they would not have
 9 crucified the Lord of glory:) but, as it is writ-
 ten, “ Things which eye hath not seen, nor ear
 “ heard, neither have they entered into the heart
 “ of man, God hath prepared for those who love
 10 “ him.” But God hath revealed *them* to us by
 ‡ [his] Spirit: for the Spirit searcheth all things,
 11 even the deep things of God. For what man
 knoweth the things of a man, but the spirit of
 a man which is in him? In like manner also none
 knoweth the things of God, but the Spirit of
 God.

* Or, *the mystery* of calling the gentiles. † Or, *the ages*.
 ‡ Or, *the Spirit*. MSS.

7. *In his mystery.*] Of call-
 ing the gentiles into his church.

Hidden.] But obscurely
 hinted at. Rom. xiv. or xvi.
 25.

For our glory.] He places
 himself among the gentiles, in
 that delicate and engaging
 manner which is usual to him.

8. *None of the princes of this
 world.*] Neither the Jewish ru-
 lers nor Pilate.

The Lord of glory.] The
 glorious Lord.

9. *Things.*] Privileges, pro-
 mises, gifts of the Spirit.

Those who love him.] Gen-
 tiles as well as Jews. The
 second & is an usual pleonasm

in Hebrew and Syriac.

10. But these things, which
 are graciously bestowed on the
 gentiles, God hath revealed
 &c. Eph. i. 9. iii. 3—7.

To us.] He speaks in the
 plural number, to avoid osten-
 tation.

The deep things of God.] Among which is the mystery
 of calling the gentiles.

11. And it may well be thus.
 For &c.

The Spirit of God.] As much
 one with God, as the conscious
 and thinking principle of a
 man is one with that indivi-
 dual.

CHAP.
II.

- 12 God. Now we have not received the spirit of the world, but the Spirit which is from God; that we may know the things * which have been
- 13 freely given to us of God: which things we speak also, not in the words which man's wisdom teacheth, but which the Spirit teacheth; com-
- 14 paring spiritual things with spiritual. But the sensual man receiveth not the things of the Spirit of God: for they are foolishness to him; nor can he know *them*, because they are spiritually
- 15 searched out. But the spiritual *man* searcheth out all things; yet he himself is searched out by no
- 16 man. For who knoweth the mind of the Lord,
G 2 that

* Or, which God hath freely given to us.

12. *The spirit of the world.*] Shewing itself in worldly wisdom, and in the ostentation of learning and eloquence.

13. Not in the words which the schools of rhetoric and philosophy teach.

Comparing spiritual things with spiritual.] Comparing [2 Cor. x. 12.] one revelation with another: using our reason, as St. Peter did, Acts x. 28; and St. Paul himself, Acts xvi. 9, 10.

14. *The sensual man.*] He that hath the spirit of the world: v. 12: the carnal man: c, iii. 1, 3. "He that is wholly devoted and enslaved to earthly things, and entirely

taken up with the concerns of this life." Le Clerc.

Nor can he know them.] In the ordinary course of things, he must have a strong indisposition toward them.

Spiritually searched out.] Searched out by the mind or understanding.

15. *Searcheth out all things.*] Reasoning upon and comparing the revelations of the Spirit, which unfold the whole plan of Christianity.

Is searched out by no man.] By none of you to whom he preaches, so as to be instructed by such: v. 16.

16. *Who.*] Of the wisest scribes and philosophers.

CHAP.
III.

that he may instruct * *the spiritual man*? But we have the mind of Christ.

- I Moreover, brethren, I could not speak to you as to spiritual; but as to carnal, as to babes in
2 Christ. I fed you with milk, not with meat: for ye were not then able *to bear it*, nor indeed
3 are ye now able. For ye are still carnal: for whereas *there is* among you envying, and strife, [and divisions,] are ye not carnal, and walk ac-
4 cording to the manner of men? For when one saith, "I am of Paul," and another, "I *am* of Apollos," are ye not carnal?
5 Who then is Paul, and who *is* Apollos? Ministers by whom ye believed; and *that* according
6 as the Lord gave to each *of us*. I planted; Apollos watered; but God gave the increase.

So

* Gr. *him*.

We] He speaks of himself indirectly.

The mind of Christ.] The mind which the Spirit, sent by Christ, inspires. The phrase is equivalent to being spiritual: v. 15.

1. Another reason why I did not preach to you in a higher manner was your inability to hear.

Could not.] With propriety and prudence. See Mark vi. 5.

Spiritual.] Men whose mind and conduct were right, and worthy of the spiritual gifts communicated to some among them.

We must apply what is said in this verse to the bulk of the Corinthians. Some of them were spiritual. 1 Cor. i. 5. 2 Cor. viii. 7. See Whitby.

2. After *βρῶμα* a verb, like *ἔδωκα*, must be supplied. We see often in the best authors that the verb cannot be applied to all the substantives governed by it.

3. *According to the manner of men.* [As having the spirit of the world. c. ii. 12.]

6. *Gave the increase.*] By the miraculous powers communicated to us, and by the influence of his Spirit.

CHAP.
III.

7 So that neither is he that planteth any thing, nor
 he that watereth; but God that giveth the
 8 increase. Now he that planteth, and he that wa-
 tereth, are * one; and each will receive his own
 9 reward, according to his own labour. For we
 are workers together with God: ye are God's
 10 husbandry, *ye are* God's building. According to
 the favour of God which hath been given unto me,
 I laid the foundation as a wise master-builder: and
 another buildeth on it. But let every man take
 11 heed how he buildeth on it. For † none other
 foundation can any man lay, than what is laid,
 12 which is Jesus Christ. But if any man build upon
 this foundation, gold, silver, precious stones, wood,
 13 grass, stubble, every man's work will be manifest:
 for the *great* day will shew it, because it will
 be revealed with fire; and the fire will try
 14 every ‡ man's work, of what kind it is. If
 any man's work remain, which he hath built on
it,

* Gr. *one thing*. † S. 65. ‡ Or, *of what kind every man's work is*.

8. *One.*] One thing in design, interest, affection. Idem agunt negotium. Grot.

9. For as we are fellow-workers with God, 2 Cor. vi. 1, he will be our rewarder.

Husbandry.] Some prefer rendering *field*. See Whitby. *ἡ ἀργία* est omne quod ab agricolis excolitur. Grot.

10. *Wife.*] Because he made Jesus Christ the foundation: v. 11.

11. For the superstructure should be agreeable to the foun-

dation.

12. *Precious stones.*] Isai. liv. 11, 12. Rev. xxi. 18.

Grass.] This was dry, and easily burnt, in the hot eastern countries. Matth. vi. 30. Good and bad doctrines are meant.

13. *Day.*] The day of judgment; which day will be revealed with fire: 2 Pet. iii. 10: or, as it were, with fire; God trying every work and doctrine.

CHAP.
III.

- 15 *it*, he will receive a reward. If any man's work shall be burnt, he will suffer loss: but he himself will be * saved; yet so as through *the* fire.
- 16 Know ye not that ye are the temple of God;
- 17 and *that* the Spirit of God dwelleth in you? If any man corrupt the temple of God, God will corrupt him: for the temple of God is holy,
- 18 which *temple* ye are. Let none deceive himself. If any among you seem to be wise in this world, let him become a fool, that he may be wise.
- 19 For the wisdom of this world is foolishness with God. For it is written; "He taketh the wise
- 20 "in their own craftiness." And again; "The
"Lord knoweth the † reasonings of the wise,
"that

* Or, *preserved*. † Or, *that the reasonings of the wise are vain*.

15. *He will suffer loss.*] In shame, and a diminution of reward.

Will be saved.] Veniam ut-cunque consequetur, si resipiscat. Erasmus. He will escape with danger and difficulty, so as through the midst of a conflagration. See *dia* c. x. 1. 1 Pet. iii. 20. and Wetstein's quotations. The expression is proverbial.

16. Ye, the whole body of Christians, are not only God's building, v. 9, but his temple inhabited by his Spirit.

17. *Corrupt the temple of*

God.] By false doctrines, bad example, contentious behaviour.

God will corrupt him.] Nisi monitus resipiscat. Grot.

18. *Seem to be wise.*] Hence it follows that the factious leaders thought themselves wise: and the question, *Know ye not* &c. v. 16, may imply this.

In this world.] In the wisdom and learning of this world: v. 19.

Let him become a fool.] Let him embrace the true wisdom of the gospel, which the world deems foolishness.

CHAP.
III.

21 "that they are vain." Let none therefore glory
22 in men : for all things are your's : whether Paul,
or Apollos, or * Peter, or the world, or life, or
death, or things present, or things to come ; all
23 things [are] your's : and ye *are* Christ's ; and
CHAP. Christ is God's.
IV.

1 Let a man so account of us, as of ministers of
Christ, and stewards of the mysteries of God.
2 Now it is required in stewards that a man be
3 found faithful. But with me it is a very small
thing that I should be judged by you, or by hu-
man † enquiry : yea, I do not even judge my-
self.

* Gr. *Cephas*. † Gr. *day*.

21. *Glory in men.*] As you do in your new leaders.

For all things are your's.] Your teachers are your servants for the sake of Christ : and all things are subservient to your salvation.

22. Whether Paul, or Apollos, or Peter : or all things which the world affords : Rom. viii. 28 : or life, as exercising your virtues, and prolonging your usefulness : or death, as displaying your faith and patience, and leading to glory : or things present, the gifts of the Spirit, the good or evil things of life : or things to come, the happiness and immortality which you shall inherit : all things are for the benefit of Christ's faithful disciples, and work together for their good.

23. And Christ is your sole

head ; not any leader among men.

1. Let none glory in us ; but let us be considered in our proper character.

The mysteries of God.] Formerly hidden, or remotely intimated, but now revealed.

2. *Now.*] Το λοιπόν is used as a connexive particle, like cæterum. Grotius.

3. *That I should be judged.*] Searched out, examined, so as to be justified : v. 4. See ἡμέρα, c. i. 8. iii. 13. v. 5. Sir Norton Knatchbull's note is, Ab humano judicio. Sermone Anglico vocatur, *A daysman*, qui delectus est judex inter fratrem & fratrem, forte a *dicendo diem*, in quo judicium feret arbiter : quæ phrasis est Latinis familiaris.

CHAP.
IV.

- 4 self. For I am conscious to myself of nothing
evil; yet I am not hereby justified: but he that
 5 judgeth me is the Lord. Judge nothing there-
 fore before the time; until the Lord come, who
 both will bring to light the hidden things of
 darkness, and will make manifest the counsels of
 the hearts: and then every man will have praise
 from God.
- 6 Now these things, brethren, I have transfer-
 red to myself, and to Apollos, for your sakes;
 that ye may learn in us not to think of *men* above
 that which is *here* written, that no one of you be
 7 puffed up in behalf of one against another. For
 who maketh thee to differ *from another*? and
 what hast thou which thou didst not receive?
 But if thou didst only receive *it*, why dost thou
 glory

4. *I am conscious to myself of nothing evil.*] Nihil mihi conscius sum. See Vulg. Erasm. Beza, Grotius, Wakefield.

Yet I am not hereby justified.] Yet I do not rest my vindication on this: but on God's decision at the last day.

5. *Every man.*] Who deserves praise.

6. *Transferred.*] I have shewn in myself, Apollos, and Peter, that we should not be set in opposition by you, and have parties denominated from us. Much less should you rank yourselves under your present leaders.

St. Paul does not name the leaders, from motives of prudence and mildness: and in

like manner he does not directly reflect on their craft and secular views; v. 5. c. iii. 19.

For your sakes.] For your conviction and reformation.

In us.] In whose favour circumstances are strongest, if any should be adhered to but Christ.

Which is here written.] Which I have written in this epistle. C. iii. 6, 21. iv. 1.

Be puffed up &c.] That none of you be elated on account of your superior wisdom, in extolling one teacher and depressing another.

7. *Thee*] Any proud factious teacher.

Receive.] Whether natural faculties, or spiritual gifts.

CHAP.
IV.

- 8 glory as if thou hadst not received *it*? Now ye are full, now ye are rich, ye have reigned without us: and I wish ye did reign, that we also
 9 might reign with you. For I think [that] God hath brought forth us apostles last *on the theatre*, as devoted to death: for we have been made a spectacle to the world, both to angels and to men.
 10 We *are* fools for the sake of Christ, but Ye *are* wise in Christ; We *are* weak, but Ye *are* strong; Ye *are* honourable, but We *are* disgraced. To this present hour, we both hunger and thirst, and are naked, and are beaten, and
 12 have no certain abode; and labour, working with
 13 our own hands: being reviled, we bless; being persecuted, we bear it; being evil-spoken of, we

8. Now, in my absence, ye are full of knowledge, and rich in spiritual gifts: ye have triumphed and reigned without me, who converted you, and communicated to you the Spirit.

Did reign.] Together with us in the kingdom of glory.

9. And we apostles may well frame such a wish. For &c.

Last.] Alluding to those last exposed on the theatre, to fight with wild beasts, or with each other; and who were devoted to certain destruction. Or, we may render, "hath appointed us apostles *the lowest of men*, and as devoted to death."

A spectacle.] See Hebr. x. 33.

To the world.] To heaven and earth, to angels [1 Pet. i. 12.] and men.

10. *Fools.*] So accounted, for the plainness of our preaching.

Wise in Christ.] Christians esteemed wise, because you follow rhetoricians and philosophers.

Weak.] In presence, infirmities, sufferings.

Strong.] In reputation, and worldly prosperity.

11. *To this present hour.*] For I need not confine myself to past sufferings only.

Naked.] Meanly and imperfectly clad.

12. *And labour &c.*] This shews that St. Paul speaks of himself v. 10, 11. See 1 Thess. ii. 9. 2 Thess. iii. 8.

CHAP.
IV.

we exhort: we are made as the vilest of the world, *as* the off-scouring of all things, until now.

- 14 I write not these things to shame you; but I
15 admonish you as my beloved sons. For if ye have ten thousand guides in Christ, yet *ye have* not many fathers: for I begat you in Christ Jesus, 16 by *preaching to you* the gospel. Wherefore I exhort you, be ye imitators of me. For this cause I have sent unto you Timothy, who is my beloved and faithful son in the Lord, who will remind you of my ways which are in Christ, as I teach every where in every church.

- 18 But some have been puffed up, as though I would not come to you. But I will come to you shortly, if the Lord * be willing; and I will know, not the speech of those that are puffed up, but 20 *their* power. For the kingdom of God *is* not in speech, but in power.

WHAT

* S. 2.

13. *We exhort.*] To consideration, and benevolence; not speaking evil in return.

As the vilest of the world.] The original word denotes such wretches as were sacrificed to remove a calamity, *καθαροὶ νόμοι*.

Offscouring.] What was rubbed off, or wiped away, and trodden under foot; and, metaphorically, a vile and abject person, fit to become *καθαροί*. See Bos.

14. *I admonish you.*] That you may observe the true marks of an apostle.

15. *Guides.*] The original word properly denotes an attendant on youth.

16. *Of me.*] Not of your proud and contentious leaders.

18. *Some.*] Your factious teachers and their adherents.

19. *The speech.*] However eloquent.

Their power.] By which of us God exhibits his power. An intimation what he could do in punishing them.

20. *In power.*] The power of working miracles, of knowing the heart, of inflicting vengeance.

CHAP.
IV.21
CHAP.
V.WHAT will ye? that I come to you with a rod, or in love, and *in* the spirit of meekness?

- 1 * Fornication is certainly heard of among you, and such † fornication as is not *committed* even among the gentiles, that one should have *his* father's wife. And are Ye puffed up? and have ye not rather mourned? so that he who hath committed this deed might be taken away from among
- 2 you. For I truly, [as] absent in body but present in spirit, have already judged, as though I were present,
- 3

* Or, *impurity*. † Or, *impurity*.

21. *With a rod.*] He refers to what he had insinuated of his power, v. 19. See c. v. 5.

After St. Paul's intimation c. iv. 18, 19, he says nothing directly of punishing his opponents: but, in the case of the incestuous person, he leaves them to collect what authority God had armed him with, if they further contended with him.

1. *Πορνεία* is here used in a large sense for incest, or cohabiting or marrying within those nearer degrees of consanguinity which were forbidden by the law of Moses, and which indeed shocked the general sense of mankind.

Among the gentiles.] See the quotations in Wetstein; and Sale's Koran. Prel. disc. p.

136.

His father's wife.] The son may have married his father's divorced wife. It appears from 2 Cor. vii. 12 that the father was living.

2. *Puffed up.*] With an opinion of your Christian proficiency.

Might be taken away from among you.] So that, in consequence, the guilty person might solemnly, and by a due process, be removed from communion with your church.

3. I say, *might be taken away from among you*. For I, though really absent, yet as virtually present by my apostolical authority, have already judged and condemned him who has done this deed with such aggravating circumstances.

CHAP.
V.

- 4 present, him who hath so done this; that, in the name of our Lord Jesus Christ, (when ye are gathered together, and my spirit, with the power of
5 our Lord Jesus Christ,) ye deliver such an one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.
6 Your glorying *is* not good. Know ye not that a
7 little leaven leaveneth the whole lump? Take away thoroughly the old leaven, that ye may be a new lump, inasmuch as ye are unleavened: for our passover hath been slain [for us,] *even* Christ.
8 Let us therefore keep *our* feast, not with the old leaven, nor with the leaven of wickedness and maliciouſness;

4. *In the name &c.*] The punishment was to be inflicted in the name of the Lord Jesus, to import that he would ratify what was done.

With the power &c.] Which is able to enforce my decision.

5. *To Satan.*] See Luke xiii. 16. 2 Cor. xii. 7. 1 Tim. i. 20. Some bodily disease was to be inflicted, by which the incestuous offender was to be gradually consumed, unless God chose to remove it: and thus effectual repentance was to be wrought in him. This mode of punishment was confined to the age of miracles. See c. xi. 30.

6. *Is not good.*] Your glorying in your leaders, who have hitherto prevented the punishment of the incestuous person, *is not good*. There is great

mildness in his manner of expressing himself.

Know ye not.] With all your pretensions to knowledge. This question is put c. iii. 16; and in several other places of this epistle.

7. *Take away thoroughly.*] We have here an allusion to Exod. xii. 15. xiii. 7. Deut. xvi. 4. The omission of *and* gives the passage more authority and spirit.

The old leaven.] The wickedness of your gentile state; that ye may be a new mass, since by your profession ye ought to be unleavened, or free from vice, our Christian passover having been sacrificed.

8. *Of wickedness and maliciouſness.*] Like the incestuous person, and your factious leaders.

CHAP.
V.

maliciousness; but with the unleavened *bread* of sincerity and truth.

9 I * write unto you in this epistle, not to keep
10 company with † fornicators: [yet] not wholly
with the ‡ fornicators, or covetous, or oppressors,
or idolaters, of this world: for then indeed ye must
11 go out of the world: but I now § write unto
you, not to keep company with *him*, if any that
is called a brother be a || fornicator, or covetous,
or an idolater, or a reviler, or a drunkard, or an
oppressor;

* Gr. *have written*. † Or, *the impure*. ‡ Or, *the impure*.
§ Gr. *have written*. || Or, *impure*.

Of sincerity and truth.] Of which virtues an unleavened mass is expressive. The passage is a beautiful one; and some make it peculiarly apposite, by supposing that this epistle was written about the time of the passover. See Dr. Wall. Benson on the Acts, c. vii. §. iv, calls this a fine conjecture.

9. *I write unto you.*] This is the sense of *ἔγραψα*. See Rom. xv. 15. c. ix. 15. Philemon 19, 21. 1 Pet. v. 12. 1 John ii. 12—14, 21, 26, v. 13. *Scripsi* is common in Tully's epistles. See epist. ad Fam. L. xiii. ep. 63, 64. ed. Ros. Cantab. The commentators give this reason; quia, cum legitur epistola, scribendi tempus præteritum est. And thus the Greek commentators in

locum. See Whitby.

In this epistle.] This translation is confirmed by such passages as Rom. xvi. 22. 2 Cor. vii. 11. Col. iv. 16. 1 Thess. iv. 6. v. 27. 2 Thess. iii. 14. 1 Tim. vi. 14. St. Paul therefore means, I here write to you in this epistle. The admonition is connected with v. 6.

See the interpretation of this verse further supported in Lardner's Suppl. to Cred. iii. 441.

10. *Oppressors.*] These use force and injustice in acquiring gain; and therefore contract greater guilt than the covetous.

Of this world.] Among the unconverted heathens.

11. But, to explain myself, I now write to you that ye observe this rule with respect to Christian brethren.

CHAP.
V.

oppressor; not even to eat with such an one.

- 12 For * what have I to do to judge those [also] that are without? † Should not Ye judge those
13 that are within? and will *not* God judge those that are without? Put away [therefore] from among yourselves that wicked person.

DARETH

* Or, *how doth it concern me to judge.* † Or, *No: but judge Ye those that are within: (and those that are without God will judge:) and put away &c.* See MSS.

Not even to eat with such an one.] St. Paul explains *συνομιλῆσαι* of civil commerce. The Corinthians were not to use a common table with such; much less, the Lord's table. See 2 Thess. iii. 14. Erasmus observes on the place before us; *Illud scribo ut Christianos tam foedis vitiis infames arceatis a vestro contubernio; partim ne ipsi videamini factis illorum assentiri, partim ut illi pudore correpti resipiscant.* And again: *Si quis Christianus hujusmodi flagitiis sit infamis, adeo non oportet cum eo commercium habere, ut ne mensam quidem communem esse velim: quod vestra refert illum corrigi, & periculum sit ne cæteros exemplo suo corrum- pat, quum in ethnico non sit eadem ratio.*

Grotius says, *Habes hic præcipuas excommunicationis causas. In excommunicationis locum, ubi aut presbyterium non est, aut ecclesia est lacerata, succedit privata familiaris commercii fuga.*

12. I speak of Christian brethren. For how doth it belong to me to judge those [also] that are out of the pale of the church? Doth it not belong to you to judge those within its pale?

13. *Put away therefore.]* If we retain *καὶ*, it is equivalent to *et*.

St. Paul gives an authoritative injunction to hold no communication with the incestuous person, agreeably to v. 9, 10, 11; in each of which verses the word *fornicator* is inserted.

CHAP.
VI.

1 DARETH any of you, having a matter against
 another, to be judged before the unrighteous, and
 2 not before the saints? Know ye not that the saints
 will judge the world? but if the world will be
 judged by you, are ye unworthy to judge the
 3 smallest causes? Know ye not that we shall judge
 angels? how much more things which belong to
 4 this life? If then ye have judgements of causes
 belonging to this life, *rather* set those to judge
 5 who are of no account in the church. I speak
 to your shame. Is it so, that there is not even
 one wise man among you, who can decide be-
 6 tween his brethren? but is brother brought into
 judgement

1. *Dareth any of you.*] This is a strong animadversion on such a procedure.

A matter.] The nature of it may be referred to, v. 7, 8.

To be judged.] By public decision, or private arbitration.

Before the unrighteous.] Heathen magistrates, or arbitrators; called unbelievers, v. 6. Compare Gal. ii. 15. That the Romans allowed the Jews an assembly and place of their own, in which they decided differences relating to themselves; that they were permitted to have umpires, whose decision the Roman magistrate supported; and that the Christians, being many of them Jews and confounded with that people, had probably the same privileges; see the quotations in Lardner, Cred. i. 174. ed. 3. London, and in Bowyer's

conjectures &c. 4to. in loc.

2. *The saints will judge the world.*] They will attend Christ, when he appears to judge the world. 1 Thess. iii. 13. Bishop Pearce. Compare Dan. vii. 22. Rev. xx. 4.

Causes.] Le Clerc interprets the original word by *res judicanda*, a matter to be judged before a tribunal. See also Grotius, and Whitby.

3. *Angels.*] See Jude 6. That we shall accompany Christ, when he sits on his tribunal at the last day to judge the fallen angels.

4. Constitute even those judges who are of the least estimation in the church of Christ, rather than heathens.

5. *Wise man.*] Notwithstanding your pretensions to wisdom. See on c. v. 6.

CHAP.

VI.

judgement with brother, and that before un-
 7 believers? Now therefore it is certainly a defect
 among you, that ye have suits one with another.
 Why do ye not rather suffer wrong? why are ye
 8 not rather defrauded? whereas ye wrong, and
 defraud; and that *your* brethren.

9 Know ye not that injurious men will not inhe-
 rit the kingdom of God? Be not deceived: nei-
 ther fornicators, nor idolaters, nor adulterers,
 nor pathicks, nor abusers of themselves with
 10 mankind, nor thieves, nor covetous, nor drunk-
 ards, nor revilers, nor oppressors, will inherit the
 11 kingdom of God. And such were some of you:
 but ye have been washed, but ye have been
 sanctified, but ye have been justified, by the name
 of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful to me, but all things are
 not expedient: all things are lawful to me, but I
 will

7. *A defect.*] A less degree
 of excellence. Minus aliquid
 summo. Grot.

Suffer wrong.] As to your
 person, or reputation.

Defrauded.] As to your pro-
 perty. In the apostolical times,
 the lives of Christians were
 to recommend their doctrine
 by extraordinary degrees of
 peace, patience, forgiveness,
 and love.

9. *Pathicks.*] Οἱ τὰ γοναζέιν
 ἀρρεστῶντα ἑπαρχόν. Plutarch in
 Weistein.

11. *Washed.*] An allusion to
 baptism, and Jewish ablutions.
 John xiii. 8. Tit. iii. 5. Heb.
 x. 22. Rev. i. 5.

Justified.] Finally, in the
 purpose of God. See, Rom.

viii. 30, ἰδοῦσα.

*By the name of the Lord Je-
 sus.*] By the Lord Jesus. Ἐν
 τῷ ᾧ. Acts xiii. 39.

12. St. Paul had before
 mentioned some impurities, to
 which the Corinthians were
 prone: he now enlarges on
 πορνεία.

All things.] Christians are
 not restrained by the fear of
 outward legal impurities. Rom.
 xiv. 14. Many things are
 lawful to them, which were
 unlawful to the Jews: and ma-
 ny things are lawful to the well-
 informed among them, which
 are unlawful to the scrupulous.

Not expedient.] If matter of
 offence to others.

CHAP.
VI.

will not be brought under the power of any
13 thing. Meats *are* for the belly, and the belly *is*
for meats: yet God will destroy both it and them.
But the body *is* not for fornication, but for the
14 Lord; and the Lord for the body: and God hath
both raised up the Lord, and will raise up us also
15 by his power. Know ye not that your bodies are
members of Christ? shall I then take the mem-
bers of Christ, and make them the members of
16 an harlot? By no means. Know ye not that he
who is joined to an harlot, is one body? (for
“two,” saith *the scripture*, “shall be one flesh.”
17 But he that is joined to the Lord, is one spirit.
18 Flee fornication. Most sins which a man com-
mitteth, are without the body; but he who com-
mitteth fornication, sinneth against his own bo-
19 dy. Know ye not that your body is the temple
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Brought under the power of any thing.] I will not so indulge my natural appetites as to be enslaved by them.

13. Thus it is unnecessary to abstain from certain kinds of food, forbidden by the law, or offered to idols. [He has the subject of c. viii. full on his mind.] But the rules of moderation, and of brotherly love, should be observed; as this state of things is transient. However, the maxim, v. 12, cannot be extended to illicit commerce between the sexes.

The Lord for the body.] For raising it up, and glorifying it. Rom. xiv. 9.

15. *Of Christ.]* Of his body, the church. Eph. i. 23.

16. *Saith the scripture]* Dicit quis; id est, dictum est. See 2 Cor. vi. 2. x. 10. Eph. v. 14. Hebr. viii. 5.

17. *One spirit.]* Hath one mind and spirit with him.

18. Sins in general [so πᾶς v. 12. John ii. 10. Phil. ii. 29.] leave their defilement on the mind: but the fornicator humbles and debases his body. So does the glutton and drunkard. Raphaelius shews from Xen. Mem. that Socrates uses the same argument. Ὁ ἀνέκατος φθείρει τὸ σῶμα καὶ τὴν ψυχὴν.

19. *Temple.]* Impurity therefore is an act of sacrilege. Again: ye are not at liberty to use your bodies thus unworthily.

CHAP.
VI.

of the Holy Spirit *which is* in you, which ye have
 20 from God? Nor are ye your own: for ye have
 been bought with a price: glorify therefore God
 with your body.

CHAP.
VII.

1 NOW concerning the things about which ye
 have written to me: *It is* good for a man not
 2 to touch a woman. Nevertheless, because of
avoiding fornications, let every man have his own
 wife, and let every woman have her * own
 3 husband. Let the husband render to the wife
 the debt *of marriage*; and in like manner the
 4 wife also to the husband. The wife hath not
 power over her own body, but the husband: and
 in like manner the husband also hath not power
 5 over his own body, but the wife. Defraud ye
 not one another; unless perhaps partly, with
 consent, for a time, that ye may † have leisure
 for

* Or, *proper*. v. 7. † Or, *be employed in*.

20. Because Christ hath purchased you for God, by his death. Rev. v. 9. Thus God hath a right to that body which is his own. But go on still further, and serve him with your mind, as well as your body.

1. Marriage is honourable, Hebr. xiii. 4; and abstaining from marriage is honourable, among those to whom it is given. Mat. h. xix. 11,

To touch.] Wetstein gives

clear instances where ἀντιόχου and tangere refer to the natural use of the woman. In Sale's Koran, p. 250, the virgin Mary is represented as saying; How shall I have a son, since a man hath not touched me?

2 We have here the moral end of marriage; and a strong argument against polygamy.

5. *Defraud ye not one another.*] Of the debt of marriage: v. 3.

for prayer, and may come together again; that Satan tempt you not because of your incontinence. But I speak this by way of permission; not by way of commandment. For I would that all men were even as I myself *am*. But every man hath his proper gift from God; one according to this manner, and another according to that.

Now I say to widowers and to widows: It is good for them if they remain even as I. But, if they have not continence, let them marry: for it is better to marry than to burn. And to the married I command, yet not I *only* but the Lord, that the wife depart not from *her* husband: (but if she depart, let her remain unmarried, or be reconciled to *her* husband :) and that the husband do not put away *his* wife.

But to the rest I speak, not the Lord: If any brother have an unbelieving wife, and she choose to dwell with him, let him not put her away.

And if a woman have an unbelieving husband, and he choose to dwell with her, let her not put

H 2

him

And may come together again.]

Read *7th*. See Acts ii. 1, 44.

6. But I speak of marriage, v. 2, and of some duties arising from it, v. 3, 4, 5, as permitting that relation, not as enjoining it.

7. See the reason of this with, v. 26, 28.

8. *It is good.*] See v. 1.

9. *If they have not continence.*] See v. 2.

10. *But the Lord.*] Who

condemned divorce, except in case of adultery. Matth. v. 32. xix. 9. Mark x. 11, 12.

12. *I speak.*] By the Spirit of God: not Christ, who has left us no precept on this subject.

13. *Let her not put him away.*] That Jewish and Roman women divorced their husbands, see Doddridge on Mark x. 12.

CHAP.
VII.

- 14 him away. For the unbelieving husband is sanctified by *his* wife, and the unbelieving wife is sanctified by *her* husband. Otherwise, your children would be unclean; but now they are
- 15 holy. But if the unbelieving *person* depart, let such depart. A brother or a sister is not enslaved * in such *cases*. However, God hath called us
- 16 to peace. For how knowest thou, O wife, whether thou shalt save *thine* husband? or how knowest thou, O husband, whether thou shalt save *thy* wife?
- 17 However, † according as God hath distributed to every one, according as the Lord hath called every one, so let such walk. And thus I appoint
- 18 in all the churches. Hath any man been called, being circumcised? let him not become uncircumcised.

* Or, by such persons. † S. 15.

14. *Is sanctified.*] Comes under the denomination of holy in the sight of God, so far that the offspring is entitled to Christian privileges.

Unclean.] Unfit to be dedicated to God by baptism. That this is an ancient interpretation, see Dr. Wall's notes.

15. *Enslaved.*] In case of obstinate separation, either party is free to marry, with the restriction mentioned v. 39. However, we are bound to study peace; and, if possible,

to avoid such separations.

16. And there is good reason that we should promote peace in such circumstances. For &c.

17. *However.*] See *et per* Rom. xiv. 14. Gal. i. 7. But, if this cannot be done, still it must be remembered that Christianity makes no difference in civil relations.

18. *Let him not become uncircumcised.*] Let him not endeavour to appear so. See Celsus in Wettstein.

CHAP.
VII.

cumcised. Hath any man been called in uncircumcision? let him not become circumcised.

- 19 Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments
20 of God *is every thing*. Let every one remain in
21 that calling wherein he was called. Wast thou called *being* a * servant? care not for it: but if
22 thou canst be made free, use *it* rather. For he that is called in the Lord, *being* a † servant, is the free-man of the Lord: in like manner also he that is called, *being* a free-man, is the ‡ servant of
23 Christ. Ye have been bought with a price; do
24 not become § servants to men. Brethren, let every man remain with God in that *state* wherein he was called.

Now

* Or, *slave*. † Or, *slave*. ‡ Or, *slave*. § Or, *slaves*.

20. *Was called.*] Without thinking that Christianity affects his civil state.

21. But still let him improve his condition in life; if he can by proper means.

22. *The freeman of the Lord.*] Let him therefore think honourably of himself.

Servant.] Let him therefore think humbly of himself.

23. This *v.* is addressed to those who were converted in a state of freedom. Since ye are

the servants of Christ, and purchased to God and to Christ by the price of Christ's blood, use all honest endeavours not to be made the servants of men. Slavery was not only a degrading state, but likely to interrupt Christian duties.

24. He repeats the precept, because it was important to the peace of society, and to the interest of Christianity. See *v.* 20.

CHAP.
VII.

- 25 Now concerning * single persons, I have no commandment of the Lord: but I give my judgement, as having obtained mercy from the Lord,
- 26 that I might be faithful. I think therefore that this is good, because of the present distress, *I say*, that *it is* good for a man to continue as he is.
- 27 Art thou bound to a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.
- 28 But if thou marry, thou hast not sinned: and if a virgin marry, she hath not sinned. Nevertheless, such will have trouble in the flesh. But
- 29 I spare you. However, this I say, brethren: The time is short. It remaineth, that both those

* Gr. *virgins*.

25. *Of the Lord.*] Delivered by him on earth: see v. 12. But I give my judgement as one to whom God hath graciously communicated his Spirit, that I may make a faithful use of it. Or, who hath obtained mercy to be entrusted with a divine commission, to the end that I may be faithful. 1 Tim. i. 12.

It appears from v. 40 that the phrase, *I give my judgement*, does not exclude inspiration: it conveys a modest assertion of St. Paul's inspiration; or of his apostleship, and consequently of his inspiration.

26. *The present distress.*] What he says about leading a single life is restrained to the times of persecution. See v. 28.

To continue as he is.] See v. 40.

27. *Loosed from a wife.*] Being in a state of celibacy or of widowhood.

28. *But I spare you.*] Not speaking fully of the persecutions impending over you.

29—31. However, thus much I say. The time of this life is short in itself; and particularly so, on account of our persecutors. It remains, on the passing away of this world, that all distinctions be done away, but those which righteousness and unrighteousness will make.

Some place the stop at *et*. "The remaining time is short: so that those who have wives will be &c."

CHAP.
VII.

those that have wives, be as those that have
 30 none; and those that weep, as those that weep
 not; and those that rejoice, as those that rejoice
 not; and those that buy, as those that possess
 31 not; and those that use this world, as those that
 use it not: for the fashion of this world passeth
 32 away. But I would have you without anxious
 care. He that is unmarried, careth for the
 things of the Lord, how he may please the Lord:
 33 but he that is married, careth for the things of
 34 the world, how he may please *his* wife. There
 is *this* difference *also* between a wife and a virgin:
 The unmarried woman careth for the things of
 the Lord, that she may be holy both in body and
 in spirit: but she that is married careth for the
 things of the world, how she may please *her*
 35 husband. Now I speak this for your own advan-
 tage; not that I may cast a snare upon you, but
 for becomingness, and for a right attendance on
 the Lord without distraction.

But

30. *That buy.*] Large pos-
 sessions.

31. *Those that use it not.*] This is the sense of the original word, 1 Cor. ix. 18, and often in Greek writers: and it suits the preceding oppositions. But Grotius, Locke, Bp. Pearce, and others, think that the preposition makes the

word stronger. "And those that use this world [the good things which it affords] as those that make not much use of it, or use it not intently, or, to excess." Compare the last clause of 2 Cor. vi. 10.

35. *Cast a snare.*] Ensnare you into sin.

CHAP.
VII.

- 36 But if any man think that he behaveth himself unbecomingly toward his virgin, if she pass the flower of *her* age, and it ought so to be; let him do what he pleaseth, he sinneth not:
- 37 let such *virgins* marry. But he who standeth firm in his heart, having no necessity, but hath power over his own will, and determineth thus in his heart, that he will keep his virgin, doeth
- 38 well. So that he who giveth *her* in marriage, doeth well; but he who giveth *her* not in marriage, doeth better.
- 39 The wife is bound, as long as her husband liveth; but if [her] husband be dead, she is at liberty to be married to whom she pleaseth; only
- 40 in the Lord. But she is happier if she remain as she is, according to my judgement: and I also seem to have the Spirit of God.

NOW

36—8. The women were kept very recluse in Greece. It was in the power of the father to give them in marriage, or not. Add to Grotius's authorities that from the *Electra* of Sophocles,

Νυμφευμαῖων μὲν τῶν ἱμῶν ἱμὸς
πατὴρ

Μερίμαν ἔχει, καὶ ἱμὸν κρίνει ταῦτα.

And the instances in Terence, who represents Grecian manners, where the daughter is married, immediately and of course, by the mere authority of the father.

That the Jews thought early marriage a duty, see Whitby and Bishop Pearce.

37. *Having no necessity.*] That is, strong expediency, from his religious persuasion, from the customs of his country, or from the circumstances of his daughter.

38. *Doeth better.*] In that state of the Christian church.

39. *Only in the Lord.*] Provided she marry a Christian. See Rom. xvi. 11.

40. *Seem to have.*] This is a very usual way in Greek writers of expressing what really is so. See c. xi. 16. Gal. ii. 6, 9. Hebr. iv. 1. xii. 11. and Bishop Pearce in loc. and on c. xi. 16.

CHAP.
VIII.

- 1 NOW concerning things offered to idols, we
 2 know (for we all have knowledge: knowledge
 3 puffeth up, but love edifieth: however, if any
 4 man think that he knoweth any thing, he know-
 5 eth nothing yet as he ought to know: but if any
 6 man love God, such an one is known by him:
 7 concerning therefore the eating of things offered
 8 to idols, we know) that an idol is nothing in the
 9 world, and that *there is* no [other] God but one.
 10 For though there be that are called gods, whether
 11 in heaven or on earth, (as there are gods many,
 12 and lords many,) yet to us *there is* one God, the
 13 Father, of whom *are* all things, and we for him;
 14 and one Lord Jesus Christ, * by whom *are* all
 15 things,

* Or, *through*.

1—4. For the punctuation, see Schmidius, Bos, Raphelius, and Griesbach.

1. *Things offered to idols.*] Even in Pliny's time, Christians seem to have had scruples about eating such victims. By his interposition in Bithynia he says, *passim venire victimas, quarum adhuc rarissimus emptor inveniebatur.* Ad Traj. xcvi.

For we all have knowledge.] For some of you Corinthians pride yourselves on your knowledge.

3. *By him.*] God will acknowledge him here and hereafter.

4. *Is nothing.*] Represents what has no conscious existence, much less divinity.

5. *In heaven.*] As the Dii Majores of the heathen world. See J. Mede's works, fol. p. 242, 627, 8.

On earth.] As Nymphs, Fauns, and other inferior deified powers supposed to be Messengers and Mediators between the celestial gods and mankind.

As there are &c.] In the estimation of the heathens.

Or, rather thus: As in fact there are gods in heaven, angels vested with dominion; and gods on earth, Kings and magistrates, sometimes called אלהים in the Old Testament.

6. *For him.*] For his service and glory.

By whom.] As the visible instrumental cause.

CHAP.
VIII.

- 7 things, and we * by him. However, all have not *this* knowledge: but some, † with a consciousness of the idol, to this hour eat *meat* as a thing offered to an idol; and their conscience, 8 being weak, is defiled. But food commendeth us not to God: for neither, if we eat, are we better *than others*, nor, if we eat not, are we 9 worse. But take heed lest by any means this your liberty become a stumbling-block to those 10 that are weak. For if any man see thee, that hast knowledge, placed at meat in an idol's temple, will not the conscience of him that is weak be ‡ encouraged to eat things offered to idols? 11 and through thy knowledge will not *thy* weak 12 brother perish, for whom Christ died? But when ye sin thus against *your* brethren, and wound their 13 weak conscience, ye sin against Christ. Wherefore if food cause my brother to offend, I will not eat flesh for ever, lest I cause my brother to offend.

AM

* Or, *through*. † Or, *having commerce with the idol*, MSS.
‡ Gr. *be built up*.

7. *Have not this knowledge.*] That an idol is nothing.

With a consciousness of the idol.] With a persuasion that the idol is a real superior being. If we read τῇ συνείδει the sense is, ut qui cum idolo consuetudinem habeant.

To this hour.] After such ample means of knowing better.

Being weak, is defiled.] Being unenlightened and scrupulous, is defiled by guilt: they

eating contrary to their conviction, and to avoid the contempt of these Christians who are better informed.

9. *A stumbling block.*] A cause of offending, a snare to their scrupulous conscience.

10. *An idol's temple.*] Where feasts or sacrifices were made.

13. *Flesh.*] Any such flesh. Bishop Pearce.

For ever.] During the whole course of my life.

CHAP.
IX.

1 AM I not a free-man? am I not an apostle?
have I not seen Jesus Christ our Lord? are not
2 ye my work in the Lord? If I be not an apostle
to others, yet doubtless I am to You: for ye are
3 the seal of mine apostleship in the Lord. My
4 defence to those that examine me, is this: Have
5 we not a right to eat and to drink? have we not
a right to take about *with us* * a Christian wife,
as well as other apostles, and *as* the brethren of
6 the Lord, and † Peter? or have I only, and
7 Barnabas, no right to forbear working? Who ever
serveth in war at his own charge? who planteth
a vineyard and eateth not of its fruit? or who
feedeth a flock, and eateth not of the milk of the
8 flock? Say I these things according to the manner
of men? or doth not the law also say the same?
For

* Gr. *a wife, a sister.* *A wife being a sister.* Geneva version. Or, *a wife who is a sister in Christ.* † Gr. *Cephas.*

1. *Am I not a free-man.]* Free from all, so as not to owe servitude to any. See v. 19.

There are good authorities for improving the gradation by placing this clause first.

An apostle.] With the power, as such, of exacting or remitting my maintenance, as I judge expedient.

Seen.] And therefore can bear witness to his resurrection. Acts i. 22.

2. *The seal.]* Your conversion proves my apostleship, as a seal authenticates a writing.

In the Lord.] As Christians. So v. 1.

3. *Examine me.]* With respect to my conduct in not receiving a stipend from you; as if I were not an apostle on this account.

4. *A right to eat and to drink.]* At the charge of our converts.

5. *A Christian wife.]* Or, a Christian woman, to provide for us the necessities of life in our travels: *γυναικα* being redundant, like *ἀνδρας*, Acts i. 16, &c.

8. *According to the manner of men.]* According to their language and customs. The phrase is here opposed to arguments drawn from scripture.

CHAP.
IX.

- 9 For it is written in the law of Moses; "Thou
 " shalt not muzzle the mouth of the ox that is
 " treading out the corn." Doth God take care
 10 for oxen *only*? Or doth he certainly say *this* for
 our sakes *also*? For our sakes, no doubt, it was
 written: for he who ploweth ought to plow in
 hope; and he who thresheth * *ought* to partake
 11 of his hope. If We have sown unto You spi-
 ritual things, *is it* a great thing if we shall reap
 12 your worldly things? If others partake of *this*
 right over you, *ought* not We rather? Neverthe-
 less, we have not used this right; but we endure
 all things, lest we should give any hindrance to
 13 the gospel of Christ. Know ye not that those
 who minister about holy things eat, of that which
 is holy? *and that* those who attend at the altar,
 14 are partakers with the altar? So likewise the
 Lord hath appointed to those who preach the
 gospel, that they should live by the gospel.
 15 But I have used none of these things. † Nor
 do I write these things, that it should be thus
 done unto me: for *it were* better for me to die,
 than

* Or, ought to thresh *in hope of partaking*. MSS. † Gr. *have I written*.

11. St. Paul continues the image from husbandry. *Rather.*] See v. 2, and c. iv. 15.

12. *Others.*] He glances at his opponents. Hence they must have been teachers: agreeably to c. iv. 15. 13. *With the altar.*] A part of the sacrificed victim often becoming the portion of the priest.

CHAP.
IX.

than that any man should make my glorying void.

16 For if I preach the gospel, I have nothing to glory of: for necessity is laid upon me; for woe

17 is unto me if I preach not the gospel. For if I do this willingly, I have a reward: but if unwillingly, *the dispensation of the gospel* is com-

18 mitted to me. What then is my reward? That, when I preach the gospel, I may make the gospel [of Christ] without charge, so as not to use my right in the gospel.

19 For though I be free from all *men*, yet I have made myself a * servant to all, that I might gain
20 the more. And to the Jews I became as a Jew, that I might gain the Jews; *even* to those that are under *the* law, as under *the* law, not being myself under *the* law, that I might gain those that
are

* Or, *slave*.

16. I say, my glorying. For, if I merely preach the gospel, I have not glorying. For I am under a moral necessity of doing this, and incur guilt if I do it not.

17. And I must not merely preach the gospel, but preach it with ardour and disinterestedness. For &c. but if I preach it against my will, a trust is committed to me, of which I must give an account.

18. How then shall I obtain my reward from God?

To use my right.] That this is a just translation appears from v. 12.

20. *As a Jew.*] Not offending them by a breach of their laws and customs, though I know my Christian liberty.

“ St. Paul never taught the Jewish Christians that it was unlawful or sinful for them to keep the law, and to circumcise their children; (for the gentile Christians indeed he taught it to be unlawful;) but only that it was not now necessary even to a Jew. This principle is all that he affirms: The law is dead to you: he does not say sinful.” Dr. Wall: on Rom. vii. 6.

CHAP.

IX.

- 21 are under *the* law; to those that are without *the* law, as without *the* law, (being not without law to God, but under law to Christ,) that I might
- 22 gain those that are without *the* law. To the weak I became as weak, that I might gain the weak: I become all things to all *men*, that I may by
- 23 all means save some. And this I do for the sake of the gospel; that I may be a joint-partaker of it.
- 24 Know ye not that those who run in a race, run all, but one receiveth the prize? So run, that ye
- 25 may obtain. And every man who contendeth *in the games*, is temperate in all things. Now they *do it* to obtain a corruptible crown, but we an
- 26 incorruptible. I therefore so run, as not uncertainly; I so * fight, as not striking the air: but
- 27 I bruise

* Gr. *fight with the fist, or, the cestus.*

21. *As without the law.*] Not imposing on them a compliance with Jewish ordinances.

Without law to God.] If we read *οὐκ*, and *ὑπὸ νόμῳ*, we should render, "not being without the law of God, but under the law of Christ."

22. *I become all things.*] It is my custom to become all things lawful.

The precept, v. viii. 9, is illustrated by St. Paul's example v. 19, 21, 22, of this chapter.

23. *That I may be a joint partaker of it.*] That I may

partake of its reward with other good Christians: a glorious prize, worth striving for.

24. The Isthmian games were celebrated near Corinth.

26. *As not uncertainly.*] With respect to the event; but with a certain expectation of the Christian prize. See Plutarch, in Wetstein.

As not striking the air.] As not wasting my labour. The *εὐμαχία* may be alluded to. But Lambert Bos shews that the boxer was said to strike the air when he wasted his blow.

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I bruise my body, and subject it : left by any means, when I have preached to others, I myself

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should be a reprobate.

1 For, brethren, I would not have you ignorant, that all our fathers were under the cloud,
2 and all passed through the sea ; and were all baptized into Moses in the cloud, and in the sea ;
3—4 and all ate the same spiritual food ; and all drank the same spiritual drink. (For they drank of the spiritual rock which followed *them* : and that rock
5 was Christ.) Yet with most of them God was not

27. *Bruise.*] As the boxer does that of his antagonist. Bos has shewn that, though the Greek word properly signifies striking under the eye, it deviates into the significations of striking the face and the body.

A reprobate.] Rejected, as not bearing trial. Rom. i. 28.

1. I have spoken of your so running that ye may obtain, and of my becoming a reprobate. For all do not inherit God's favour, who enjoy external privileges.

Under the cloud.] Which miraculously covered and guided them.

2. *Baptized.*] They were figuratively and typically baptized : they were initiated into the law given by Moses, and led to acknowledge his divine mission, through these miracles expressive of baptism.

Into Moses.] See our English version, Rom. vi. 3. Gal. iii. 27.

3. *The same spiritual food.*] Manna. Bishop Pearce explains *spiritual* by heavenly, or given of God. Others suppose that it denotes what had a spiritual or figurative meaning : [see *πνευμαλικός* Rev. xi. 8 :] the manna foreshadowing the doctrine of Christ, John vi. 45, 48 ; and the water, which flowed from the rock, pre-signifying the effusion of the Spirit. John iv. 14. vii. 37, 8, 9.

4. *The spiritual rock which followed them.*] The water which miraculously issued from the rock ; which water they carried about with them in the desert. See Ælian in Le Clerc on Hammond, in Wetstein, and in Bishop Pearce's excellent note.

Was Christ.] The verb substantive is here used as Matth. xxvi. 26, 28. It was an emblem and representation of Christ.

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not well-pleased: for they were destroyed in the desert.

- 6 Now these things came to pass *for* examples to us; that we should not be desirous of evil things,
 7 as they also desired. Nor be ye idolaters, as *were* some of them; as it is written; "The people sat
 " down to eat and to drink, and rose up to
 8 " * sport:" nor let us commit fornication, as some of them committed, and fell in one day
 9 twenty-three thousand: nor let us try the Lord, as some of them also tried *him*; and
 10 perished by serpents: nor murmur ye, as some of them [also] murmured; and perished
 11 by the † destroyer. Now all these things happened to them *as* examples; and they are written for our admonition, upon whom
 12 ‡ the ends of the ages are come. Wherefore let him who § thinketh that he standeth, take heed
 13 lest he fall. No temptation hath befallen you, but

* Or, *dance* before the idol. † Or, *destroying angel*. ‡ Or, *the last age is come*. § Or, *seemeth to stand*.

6. *Evil things.*] In this general expression, sacrificial feasts, which scandalised some, are included.

7. *To eat and to drink.*] To feast after their idolatrous sacrifices.

To sport.] To dance in honour of the idol. Tum vero in numerum Faunosque ferasque videres Ludere. Virg.

Bishop Pearce interprets the word of committing fornication. But there is a separate

mention of this crime in the next verse.

8. *Twenty-three thousand.*] Some read here twenty-four thousand, as Numb. xxv. 9. The word may have been written *εκοσιτρες*.

9. If we read *Χριστον*, the sense is: Nor let us tempt, try, prove, provoke, Christ now; as some of them did God at that time.

12. Wherefore, being taught by these examples, let him &c.

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but such as is human: but God *is* faithful, who will not suffer you to be tempted above your ability; but with the temptation will make a way also to escape, that ye may be able to bear *it*.

- 14 Wherefore, my dearly beloved, flee from ido-
15 latry. I speak as to wise men: judge ye what I
16 say. The cup of blessing which we bless, is it not a common partaking of the blood of Christ? The bread which we break, is it not a common
17 partaking of the body of Christ? (For * we, *though* many, are *as* one bread, and one body: for

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we

* Or, *For we are all one bread, and one body.*

13. *Human.*] Such as human nature may surmount. On the contrary, God is faithful &c.

14. Wherefore, having such examples, and so moderate a trial as the inducement to partake of victims sacrificed to idols, flee from idolatry and from whatever leads to it.

15 *Judge ye what I say.*] All Christian teachers should thus address men.

16. As to the cup of blessing, on which we implore God's blessing, is it not a common partaking of that wine which represents the blood of Christ?

Of the body.] Of that bread which represents it.

17. I say, a common par-

taking. For that we all [*οἱ πολλοί*] are as one bread and one body, [as one mass and society,] appears from this, that we all share one bread at one table. St. Paul seems to have in his mind the subject of c. xi. 21, 33.

The remark in this *v.* is introduced as an argument against the divisions of the Corinthians under different leaders

Others render thus: "Because the bread is one, we *though* many [or, all of us] are one body: for we all partake of one bread." Erasmus, Zegerus, Castalio, Grotius, Bengelius, Bishop Pearce, Dr. Bell. Dr. Townson: evangelical history &c. lxxiii.

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- 18 we all share one bread.) Behold Israel according to the flesh: are not those that eat of the sacrifices common partakers with the altar? What say I then? that an idol is any thing, or that what is offered to idols is any thing? *No*: but that the things which * the gentiles offer, they offer to demons, and not to God: and I would not that ye should be common partakers with demons.
- 21 Ye cannot drink the Lord's cup, and the cup of demons: ye cannot partake of the Lord's table, and the table of demons. Do we provoke the Lord to jealousy? are we stronger than he?
- 23 All things are lawful, but all things are not expedient: all things are lawful, but all things edify not. Let no man seek his own † *good only*;

* Or, *they offer*. MSS. † S. 16.

18. *To the flesh.*] In opposition to the true Israel, the church of Christ.

Common partakers with the altar.] Of the sacrifices offered on it. That is, with God; whose part of the sacrifice is consumed on the altar.

20. *Common partakers with demons.*] In the opinion of their votaries, common partakers with demons of the sacrifice offered on their altars. See v. 18.

21. *Ye cannot drink the cup.*] Ye cannot, without contradiction to your Christian principles.

Here, and v. 16, the cup is

mentioned as commonly partaken of by Christians; and it is mentioned first.

22. *To jealousy.*] By idol-worship. An allusion to the second commandment.

23. *All things.*] To which Christian liberty extends. See c. vi. 12.

24. *His own.*] Let no man consider how his actions affect himself only; but let him consider also how they affect others, whether Christians, or Jews, or gentiles. See v. 33.

Omitting *εαυτος*, the construction resembles the well known one in such passages as Hor. Sat. i. i. 1—3.

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25 *only*; but *every man* that of another *also*. * Eat
whatsoever is sold in the shambles, asking no
26 question because of conscience. For the earth *is*
27 the Lord's, † and all that is in it. And if any
of those who believe not ask you *to a feast*, and
ye be disposed to go; eat whatsoever is set before
you, asking no question because of conscience.
28 But if any man say to you, "This hath been
offered to idols;" eat not, because of him who
29 told *thee*, and because of conscience. I mean not
thine own conscience, but that of another: for
why should my liberty be condemned by another
30 man's conscience? ‡ If I partake with thank-
giving, why should I be evil-spoken of on ac-
31 count of that for which I give thanks? Whether
therefore ye eat, or whether ye drink, or whatso-
32 ever ye do, do all to the glory of God. Give no
cause of offending to *the* Jews, or to the gentiles,
33 or to the church of God: as I also please all *men*
in all things; not seeking mine own profit, but

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the profit of many, that they may be saved. Be
I ye imitators of me, even as I also *am* of Christ.

I 2

NOW

* S. 55. † Gr. *and the fulness of it*. ‡ Or, *Though*.

25. *Sold in the shambles.*] By the poor; among whom part of the victims offered to idols was distributed.

28. *Any man.*] Any Christian, or Jew.

29 For why should I exercise my Christian liberty, that it should be condemned by the conscience of another? This is contrary to benevolence and prudence.

30. If [or, *Though*] I partake of the meats mentioned v. 28 with thankfulness to God, why should I give occasion to reproach, and bitter censure, for that which I eat with religious gratitude? True gratitude to God would lead me not to ensnare my Christian brother.

33. *In all things.*] Which Christianity allows.

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- 2 NOW I praise you, brethren, * because ye
remember me in all things, and keep *my* † tradi-
3 ons as I delivered *them* to you. But I wish you
to know, that the head of every man is Christ;
and *that* the head of *the* woman is the man; and
4 *that* the head of Christ is God. Every man,
praying or prophesying having *his* head covered,
5 dishonoureth his head. But every woman, pray-
ing or prophesying with *her* head uncovered,
dishonoureth her head: for that is one and the
6 same thing as if her head were shaven. For if
a woman be not covered, let her head even be
shorn: but if it be shameful that a woman
should have her head shorn or shaven, let her be
covered.

* S. 48. † i. e. *doctrines*.

2. *In all things.*] They remembered most of his instructions and regulations.

My traditions.] Relating to the early and general practice of the church. See v. 16, 23.

4. *Prophefying.*] As explained c. xiv. 3. Speaking to edification, exhortation, or comfort.

5. *Praying or prophesying.*] That the Spirit was poured on some Christian women, see Joel ii. 28. Acts ii. 17. xxi. 9. &c.

With her head uncovered.] Among the Jews, Greeks, and Romans, women were veiled when they appeared abroad. See Bishop Pearce. It was

deemed a token of superiority in the man, to be uncovered in public.

Shaven.] It is as contrary to custom, and the received law of decorum, as if she were shaven: which was the punishment, in part, of dissolute women among the Jews. See Whitby.

Women are forbidden to teach or speak in the church. C. xiv. 34, 5. 1 Tim. ii. 12. Some interpreters therefore restrain praying and prophesying to joining in the public devotions and hymns of the church. But it is a preferable interpretation to suppose that women might pray, or prophesy,

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7 covered. For a man indeed ought not to cover
his head, since he is the image and glory of God :
 8 but *the* woman is the glory of *the* man. For *the*
 man is not of *the* woman ; but *the* woman of *the*
 9 man. Nor indeed was *the* man created for *the*
 10 woman ; but *the* woman for the man. For this
 cause the woman ought to have * a veil on her
 head,

* Gr. *power*.

phesy, by the Spirit, any where
 except in the church ; with
 this restriction, that they did
 not uncover their heads ; which
 uncovering was the practice of
 the heathen prophetesses, when
 they delivered their oracles.
 Æn. vi. 47, 48.

7. *To cover his head.*] The
 verb κατακαλύπτωμαι may be used
 in the middle voice for *I cover*
myself, here and in the forego-
 ing verse ; and κατὰ may be
 understood before κεφαλὴν.

The connection is, And it
 becomes the woman to be co-
 vered. For &c.

The image and glory.] The
 glorious image of God, in his
 dominion over this lower-world.
 Ps. viii 5, 6.

Or, God's image and glori-
 ous work ; that work on ac-

count of which glory may be
 ascribed to him. And the wo-
 man is the glory of man ; be-
 cause she was created out of
 him, and for him. See Le
 Clerc on Hammond.

10. *For this cause.*] To
 shew her inferiority ; as illus-
 trated in the three foregoing
 verses.

A veil on her head.] The
 veil, being the sign or token
 of the man's power, is called,
 ἐξουσία. See Whitby for the
 agreement of the antient inter-
 preters in this. There are
 many strong figures of the same
 kind in the scriptures. Thus
 Isai. ix. 6. *the government* is
 put for the key which was the
 sign or symbol of government.
 See Bishop Lowth.

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- 11 head, because of the angels. Nevertheless, neither is *the* woman without *the* man, nor *the* man without *the* woman, through the Lord.
- 12 For as the woman *is* of the man, so *is* the man also by the woman: but all things *are* of God.
- 13 Judge among your own selves: is it becoming
- 14 that a woman pray to God uncovered? Doth not even nature itself teach you, that, if a man have long

Because of the angels.] Some interpret this of good angels, invisibly present in Christian assemblies. J. Mede. p. 261. Bishop Pearce. Beza's note is, Propter prophetas in cætu loquentes ut Dei nuncios. In Apocalypsi, i. 20, angeli dicuntur qui Asiaticis ecclesiis præerant. Taylor, on Rom. xvi. 1, thinks that *messengers* are meant, whom the men sometimes sent from among themselves to those separate female assemblies in which women prayed and prophesied. But, a just reason having been assigned before, I am disposed to conclude that these words are a gloss, inserted in conformity to the Jewish notion that angels were present in religious assemblies. This was my opinion, long before I saw it confirmed by Dr. Owen in Bower, 4to. The difficulty arising from the introduction of a new reason struck Bp. Pearce.

11. Nevertheless, let not the man be lifted up with pride

against the woman; as neither can exist without the other, by that constitution of nature which the Lord hath appointed.

He places the woman first, when his design is to abate the pride of the man: and, as Bishop Pearce observes, this order, which MSS. establish, better suits the following verse.

Through the Lord.] This is explained by ἐν Θεῷ in the next verse. Some read ἐν τῷ κόσμῳ, —*in the world*. But this reading is neither necessary nor well supported.

13. *Is it becoming.*] According to the opinion and custom of your counting.

14. *Even nature itself.*] Nature intimates its will, says Bishop Pearce, because women have naturally longer hair than men. But the word may be used with latitude: it may be taken in its common or political sense. Is not long hair among men generally regarded as a mark of delicacy and pride?

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- 15 long hair, it is a dishonour to him ; but *that*, if a woman have long hair, it is a glory to her : be-
 16 cause her hair is given [her] for a covering. But if any one seem to be contentious, we have no such custom, nor the churches of God.
- 17 BUT I praise you not when I declare this ; that ye come not together for the better, but for
 18 the worse. For first, when ye come together in the * church, I hear that there are † divisions
 19 among you : and I partly believe it. For there must be heresies also among you ; that those who
 are

* Or, *congregation*. † Gr. *schisms*.

pride? See *φύσις*, used with like latitude, and opposed to *ἀντιστάς*, Aristot. Poet. §. 20.

Observe that *κομᾶν* sometimes takes the sense of *superbire* : and that *cæsaries*, though figuratively applied to the hair of women, properly signifies that of men, because they used to cut it short.

However, Lycurgus accustomed the Spartans to wear long hair ; and a Spartan, on being asked the reason of this custom, answered, Because it is the cheapest of ornaments. Plut. Apophth. ed. Pember-ton : p. 94, 97. But in this they seem to have been singular.

16. To the contentious he speaks with authority ; to others with deference : v. 13. c. x, 15.

17. *But I praise you not.*] He had praised them, v. 2. Here he censures their practice with his accustomed delicacy.

18. *Come not together.*] In your religious assemblies.

In the church.] Here, and v. 22, the word may mean *congregation* ; which met in some convenient place, v. 22, but not always in one fixed place. Acts i. 15. ii. 1.

Divisions.] Separate parties, eating and drinking by themselves, contrary to the nature and intention of the Lord's Supper.

Partly.] This is delicate. He is unwilling to believe every circumstance reported to their prejudice.

19. I assert my belief that separate parties subsist among you.

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are approved may be made manifest among you.

20 When therefore ye come together into one place,

21 it is not to eat the Lord's supper. For when ye eat, every one taketh before *others* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and drink *in*? or despise ye the * church of God, and shame those that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received from the Lord that which I delivered also unto you, that the Lord Jesus, the night on which he was delivered up, took bread;

* Or, *congregation*.

you. For such is the condition of human nature, that there must be among you, almost unavoidably, false doctrines, advanced by men against conviction, for secular views, and for the attachment of parties to themselves: to try the good, and to shew that they will continue firm in the faith.

20. *To eat the Lord's supper.*] As it ought to be eaten.

21. *Taketh before others.*] Without waiting for other members of the Corinthian church: thus counteracting one design of the rite; which is partly instituted to shew that Christians form one society. c.

x. 17.

And one is hungry &c.] And the poor man scarcely satisfies his hunger, while the rich indulges excess. The word *passives* does not necessarily import drunkenness. See on John ii. 10.

See Xen. Mem. L. iii. c. xiv, quoted by Raphelius, Wettstein, and Dr. John Taylor on the Lord's supper; whence it appears that entertainments were customary among the Greeks, at which some brought plentiful and some scanty provisions.

22. *That have not.*] Sc. houses for plentiful fare.

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- 24 bread ; and gave thanks, and brake *it* ; and said ;
 “ This is my body, which is [broken] for you :
 25 “ do this in remembrance of me.” In like man-
 ner *he took* the cup also, when he had supped,
 saying ; “ This cup is the new covenant through
 “ my blood : do this, as often as ye shall drink *it*,
 26 “ in remembrance of me.” For as often as ye
 eat this bread, and drink * this cup, ye shew
 27 forth the Lord’s death, till he come. Where-
 fore whosoever shall eat the bread, or drink the
 cup, of the Lord unworthily, will be guilty of
 † *prophaning* the body and the blood of the Lord.
 But

* *The cup.* MSS. † S. 88.

24. *Broken.*] The authorities for *θρυπόμενον* and *δεδομένον* are but slight: nor do those for omitting *κλάμενον* appear sufficient. Christ’s hands and feet were pierced; and his joints were unnaturally stretched.

25. *In like manner.*] With thanksgiving.

Through my blood.] Confirmed by the shedding of my blood.

26. *For as often as &c.*] These are important words, as they shew the perpetuity of the rite.

The connection is; For to eat and drink in remembrance of Christ, to shew forth his death by apt signs and representations, is the end of the

institution; and not eating and drinking to satiety, as at ordinary feasts.

27. *Unworthily.*] The Corinthians perverted the ends of the institution by forming separate companies; and by being guilty of excess, or, at least, by approaching too near it, considering that the ordinance which they met to observe was a religious one.

Will be guilty &c.] Will be liable to the punishment due to grossly misusing the sign, or symbol, of the Lord’s body and blood. *Reus erit spreti, violati, indigne accepti, aut mali tractati, corporis et sanguinis Domini.* Pol. Syr.

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- 28 But let a man try himself; and then let him eat
 29 of *that* bread, and drink of *that* cup. For he
 that eateth and drinketh unworthily, eateth and
 drinketh judgement to himself, not distinguishing
 30 the Lord's body. For this cause many *are* weak
 and sickly among you, and a considerable number
 31 sleep. But if we would judge *so as to distinguish*
 between ourselves, we should not be judged.
 32 But when we are judged by the Lord, we are
 chastened, that we should not be condemned
 with the world.
 33 Wherefore, my brethren, when ye come to-
 gether to eat *the Lord's Supper*, wait for one
 another.

28. *Try himself.*] By the nature and end of the institution, as by a test or touchstone. See 1 Pet. i. 7: and Bishop Pearce on c. ix. 27.

And then.] That is, afterward.

29. *Unworthily.*] In an unworthy manner. Dr. Wall.

Judgement.] Temporal judgement. See v. 30, 31, 32. Rom. xii. 2. 1 Pet. iv. 17.

Not distinguishing &c.] Not distinguishing the sign, symbol, or representation, of the Lord's body from an ordinary meal.

Whoever duly considers this verse, and v. 21, 22, 25, 26, 27, will infer that the Corinthian congregation at large partook of the cup at the celebration of the Lord's Supper.

30. These judicial inflictions of speedy temporal punish-

ment were peculiar to the Apostolical age: they were unerringly proportioned to the guilt incurred; and were designed to preserve and establish the purity of Christian worship and practice, as well as the authority of the Apostles. See Acts v. 5. 1 Cor. v. 5. 2 Cor. x. 8. xiii. 2. 1 Tim. i. 20. Rev. ii. 22.

31. *But if we would judge &c.*] If we would make a due distinction in our behaviour, when we partake of the Lord's Supper and of common meals, &c.

32. Therefore the judgement incurred v. 29 is temporal chastisement from the Lord, to prevent eternal condemnation.

33, 34. Here we learn that the abuses which the Apostle strove

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34 another. If any man hunger, let him eat at home; that ye come not together to judgement. But the rest I will set in order when I come.

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1 NOW concerning spiritual *things*, brethren, I
2 would not have you ignorant. Ye know that ye
were gentiles, carried away to dumb idols, as ye
3 were led. Wherefore I declare unto you that no
man, speaking by the Spirit of God, saith,
“Jesus is accursed;” and *that* no man can say,
“Jesus is the Lord,” but by the Holy Spirit.
4 Now there are differences of gifts; but *it is* the
5 same Spirit. And there are differences of minis-
6 tries; but *it is* the same Lord. And there are
differences of works; but *it is* the same God,
7 who worketh all things among all. But the ma-
nifestation of the Spirit is given to every man for
that

strove to correct were breach of Christian unity, and a degree of intemperance unsuitable to a religious feast.

1. *Spiritual things.*] See c. xiv. 1, and the old English bibles. Spiritual persons. Locke. Misc. sacra. i. 163. Bishop Pearce.

2. *Dumb idols.*] Unable to inspire you with the gift of prophesying and of tongues.

As ye were led.] As ye happened to be led by your teachers, and by the power of example.

3. *Saith, Jesus is accursed.*] Which was the language of the

unbelieving Jews, because he was crucified. See Gal. iii. 13.

Can say.] Constantly, publicly, and sincerely. If any pretended convert acknowledged Jesus to be Lord of all, which implies his Messiahship, the Discerner of Spirits would detect him. See v. 10. Compare 1 John iv. 2, 3.

4. *Of gifts.*] See Rom. xii.

6. The word implies free bounty in the Giver.

5. *Of ministries.*] Offices in the church.

6. *Works.*] Or acts of power, which the Spirit enabled men to perform.

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- 8 *that which is profitable.* For to one is given by the Spirit the word of wisdom; and to another the word of knowledge, according to the same
 9 Spirit; and to another faith, through the same Spirit; and to another the gifts of healing, through
 10 the same Spirit; and to another the working of miracles; and to another prophecy; and to another

8. *The word of wisdom.*] Perhaps, a perfect comprehension of the Christian plan; how it was connected with former dispensations; and how it was predicted and foreshadowed in the Old Testament.

Some think that this gift, the limits of which it is impossible to define with certainty, was peculiar to the Apostles, according to the supposed corresponding enumeration v. 28. The Apostles had every other spiritual endowment; but it is affirmed that this was their distinguishing privilege. Compare c. ii. 7, 10. Eph. iii. 10. 2 Pet. iii. 15.

The word of knowledge.] Perhaps, knowledge of those Christian doctrines which were most opposite to Jewish prejudices: such as the admission of the gentiles into the gospel-covenant; the abolition of circumcision, of the distinction of meats, and of the whole Jewish ritual. Compare c. viii. 1, 7, 10, 11. xiii. 2. xiv. 6. 2 Cor. vi. 6.

Some think that the prophets mentioned v. 28. had this

knowledge.

9. *Faith.*] Assurance and confidence in delivering the doctrines of the gospel; a spiritual gift belonging to teachers, v. 28. Locke. Faith so as to remove mountains: c. xiii. 2. Bishop Pearce. But in this sense *faith* would not differ from *the working of miracles*, in v. 10. Perhaps the Apostle means faith in the divine illuminations; and in prophecies concerning any member of the church, concerning its future state, or, concerning any contingent event. Acts xxvii. 25.

The gifts of healing.] The first Christians anointed the sick with oil, and miraculously restored them. Mark vi. 13. James v. 14, 15, 16.

10. *Miracles.*] Of various other kinds. To the exercise of this and of the foregoing gift the early converts seem to have been impelled by an inward operation of the Spirit.

Prophecy.] As explained, c. xiv. 3, 24, 29, 30.

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- another the discerning of spirits; and to another *different* kinds of languages; and to another
 11 the interpretation of languages. But that one and the same Spirit worketh all these things, dividing to every man severally as he pleaseth.
- 12 For as the body is one, and hath many members, and all the members of that [one] body, though many, are one body; so *is* Christ also.
- 13 For through one Spirit we have been all baptized into one body, whether Jews or gentiles, whether slaves or free; and we have been all
 14 made to drink into one Spirit. For the body
 15 also is not one member, but many. If the foot shall say, "Because I am not the hand, I am
 "not of the body;" is * it therefore not of the
 16 body? And if the ear shall say, "Because I am
 "not

* Or, it is not therefore no part of the body.

Discerning of spirits.] Distinguishing such as were divinely inspired from pretenders to inspiration. See Hebr. iv. 12.

The interpretation of languages.] When used in Christian assemblies. This was sometimes a distinct gift; that different persons might receive different spiritual endowments: v. 4. 11: and sometimes it was joined with the gift of tongues: c. xiv. 5, 13.

The end of using unknown tongues in Christian assemblies was the instruction of foreign converts who were present;

and the end of the interpreting them was the instruction of natives, who of course formed the mass of the assembly.

12. *Christ.]* With respect to his mystical body, the church.

13. The apostle carefully inculcates that Christians form one society; and therefore that union should prevail among them.

Have been all made to drink.] Have partaken of one Spirit since our baptism.

14. I say one Spirit variously displaying itself. For &c.

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XII.

“ not the eye, I am not of the body ;” is * it
 17 therefore not of the body ? If the whole body
were an eye, where *would be* the hearing ? if the
 whole *were* hearing, where *would be* the smell-
 18 ing ? But now God hath disposed every one of
 the members in the body, as it hath pleased him.
 19 And if all *the parts* were one member, where
 20 *would be* the body ? But now *there are* many
 21 members, yet *only* one body. The eye cannot
 say to the hand, “ I have no need of thee ;” nor
 again the head to the feet, “ I have no need of
 22 “ you.” Nay, much more, those members of
 the body, which seem to be *the weaker*, are ne-
 23 cessary : and *as to* those *members* of the body
 which we think to be the more dishonourable,
 upon these we bestow more abundant honour ;
 and our uncomely *parts* have more abundant
 24 comeliness : whereas our comely *parts* have no
 need : but God hath tempered the body together,
 having given more abundant honour to the meaner
 part ;

* Or, it is not therefore no part of the body.

22. *Nay, much more.*] Nay, clothing them.
 far otherwise. But some join *More abundant comeliness.*]
 the words to *ἀναγκαῖα*. “ Are Of adventitious ornaments.
 much more necessary to life
 than the limbs, or eye, or ear, 24. *Having given &c.*] Hav-
 or smelling.” ing so disposed the body that we
 give &c.

23. *The more dishonourable.*] As In the east, the face and the
 the ducts which carry off the hands were uncovered ; and the
 aliments. leg and foot, except by the

More abundant honour.] By sandal.

CHAP.
XII.

25 part; * that there should be no division in the
body; but *that* the members should have the
26 same care for one another. And *thus* if one mem-
ber suffer, all the members suffer with it; or if
one member be honoured, all the members re-
27 joice with it. But ye are the body of Christ,
28 and *his* members † in part. And God hath set
some in the church, first apostles, secondly pro-
phets, thirdly teachers, after that miracles, then
gifts of healings, helps, governments, *different*
kinds of languages. *Are* all apostles? *are* all
prophets?

* Or, *so that there is &c. but the members have &c.* † Or, *severally.*

27. *In part.*] That is, some of his members: other Christians being his members as well as yourselves. See c. xiii. 12: and Bishop Pearce. Or, severally, in your respective stations.

28. *Teachers.*] Perhaps prophets often instructed, but sometimes predicted; and teachers delivered instructions only. Perhaps also teachers were appropriated to one Christian assembly, and prophets frequented all Christian assemblies. See Acts xiii. 1. Rom. xii. 7. Eph. iv. 11. 1 Tim. v. 17. But the best conjecture seems to be, that prophesying generally took the form of psalms and hymns. See c. xiv. 15, 26. Eph. v. 19. Col. iii. 16. and compare c. xiv. 6.

Miracles.] We have here repeated instances of the ab-

stract for the concrete.

In v. 9, 10, *miracles* are placed after *gifts of healing*; but here, and v. 29, 30, *miracles* stand first; and here the enumeration appears to be orderly, and therefore priority is justly assigned to the more extensive gift.

Helps.] Those who accompanied the Apostles, and administered baptism and the Lord's Supper, or superintended charities, or prayed with the sick.

Governments.] Perhaps, those who presided in Christian assemblies, and regulated them. See Rom. xii. 8. 1 Thess. v. 12. 1 Tim. v. 17. Hebr. xiii. 7, 17.

Different kinds of languages.] These seem to be placed last, because the Corinthians unduly rated this gift. C. xiii. 1. xiv. 2.

CHAP.
XII.

29 prophets? *are* all teachers? *are* all workers of
30 miracles? Have all the gifts of healing? do all
speak in *different* languages? do all interpret?

31 But zealously desire the best gifts. And yet I shew
CHAP. unto you by far the most excellent way.
XIII.

1 If I speak in the languages of men and of an-
gels, but have not love, I become *like* sounding
2 brass, or *like* a noisy cymbal. And if I have *the*
gift of prophecy, and understand all mysteries
and all knowledge, and if I have all faith so as to
remove mountains, and have not love, I am no-
3 thing. And if I bestow all my goods to feed the
poor, and if I give my body to be burned, and
have

31. *Zealously desire.*] See
c. xiv. 1, 39.

1. *And of angels.*] Were it
possible for men to convey their
sentiments to each other, as
angels do.

Love.] Universal benevo-
lence. The word is rendered
love in Tindall's New Testa-
ment, in the bibles of 1549
and 1568, and in the Gene-
van version. See also Rom.
xiii. 10. Gal. v. 22. 1 Thess.
i. 3: and Bishop Pearce.

We learn the sense of the
word *charity* in the time of
Henry viii, from Sir Thomas
More's dialogues, B. iii. C. 8.
"Charity is a good, virtuous,
and well-ordered love." He
therefore censures Tindall for
not retaining it.

Sounding brass.] Whether a
rude or formed mass; provided
it gave an unvaried and uncer-
tain sound.

Cymbal.] A brasen instru-
ment of large dimensions, con-
sisting of two parts shaped like
hollow hemispheres; which
were struck against each other.
Le Clerc on Hammond.

2. *Understand all mysteries.*] Such as the call of the gentiles;
and the glorious change of their
bodies who shall be alive at the
last day. 1 Cor. xv. 51. Eph.
iii. 3.

3. *Bestow &c.*] Here cha-
rity, in the present acceptation
of the word, is opposed to uni-
versal love.

To be burned.] In testimony
to the Christian faith.

CHAP.
XIII.

- 4 have not love, it profiteth me nothing. Love is long-suffering, *and* is kind; love envieth not;
 5 love is not vain, is not puffed up, doth not behave itself unbecomingly, seeketh not its own,
 6 is not highly provoked, deviseth not evil, rejoiceth not in iniquity, but rejoiceth together

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K

with

4. *Is long-suffering.*] With respect to provocations and injuries; without being stirred up to passion and revenge. This is lenity to our fellow creatures.

Is kind.] Benign, gentle. The term is opposed to severity, Rom. xi. 22; and explained by philanthropy, Titus iii. 4. See also Luke vi. 35. Eph. iv. 32.

Is not vain.] The word may denote a light mind, in the sense of inconstancy: but a signification of it more suitable to the place is levity of mind, in the sense of vanity, emptiness, and a weak elation from slight accomplishments or external ornaments; and a consequent neglect of others. See H. Stephens's lexicon. Casaubon explains the original word, epist. ad Atticum i. xiv, Me ostentavi, res meas augendo, ornando, amplificando.

Is not puffed up.] On account of learning, eloquence, wealth, power, or splendid spiritual gifts; distinctions which lead to contemptuous and injurious treatment of others. St. Paul probably had his factious

opponents in view.

5. *Unbecomingly.*] Is not guilty of disorderly behaviour to others, so as to offend their sense of decorum by actions or words. Ἀσχημονέως, ὡς καὶ οὐκ ὀρθῶς. Inhoneſte compositus es et indecenter. Plut. H. Stephani lex.

Seeketh not its own.] But regardeth the advantage, the peace, the conscience of others. Bishop Pearce refers to c. x. 24, 33.

Is not highly provoked.] Though angry on a just occasion, is never outrageously angry. Bishop Pearce.

Deviseth not evil.] To others, by way of retaliation. Or, imputeth not evil, bringeth it not to account in order to revenge it: οὐ μνηστειάζει. Wetstein.

6. Rejoiceth not when men, like the incestuous person, debase their own character, and that of religion, by acts of wickedness; but rejoiceth together with true Christians, those who walk in the truth. See Bishop Pearce. Or, rejoiceth with others, when truth, or righteousness, flourisheth,

CHAP.
XIII.

7 with the truth; covereth all things, believeth
all things, hopeth all things, endureth all
8 things. Love never faileth: but whether
there be prophecies, they shall * be done
away; whether *there be* languages, they shall
cease; whether *there be* knowledge, it shall †
9 be done away. For we know in part, and we
10 prophesy in part: but when that which is per-
fect cometh, then that which is in part will ‡ be
11 done away. When I was a child, I spake as a
child, I thought as a child, I reasoned as a
child: but when I became a man, I did away
12 childish things. For now we see *as through a*
dim

* Or, come to an end. † Or, come to an end. ‡ Or, come to an end.

7. *Covereth all things.*] Hides, conceals, the faults and infirmities of others. 1 Pet. iv. 8.

Believeth all things.] It candidly supposes probity and veracity in others; believes what tends to alleviate their faults; and assigns the best motives to their actions.

Hopeth all things.] As to their improvement in goodness, or the reformation of their vicious lives.

Endureth all things.] Endureth reproaches and wrongs with patience and resignation. The word *πάσας* in this v. must be restrained to reasonable cases.

In this description of love

St. Paul obliquely censures the emulations and contests of the Corinthians, both with respect to their factious leaders and their spiritual endowments.

10. *That which is perfect.*] The full growth and perfection of our nature in heaven.

12. For in this life we may well be compared to children. For now &c.

Through a dim glass.] Through an imperfectly transparent body of horn, or tale, or ill-prepared glass. During the inferior state of arts, some pellucid bodies obscured objects. See L. Bos, Wetstein, and Bishop Pearce.

CHAP.
XIII.

dim glass, darkly; but then *we shall see* face to face: now I know in part; but then I shall clearly know, as I also am clearly known. And now * remaineth faith, hope, love, these three; but the greatest of these *is* love.

CHAP.
XIV.

- 1 Follow after love; and zealously desire spiritual
- 2 *gifts*; but rather that ye may prophesy. For he who speaketh in a *different* language, speaketh not to men, but to God: for none understandeth *him*;
- 3 however, in *his* spirit he speaketh mysteries: but he who prophesieth, speaketh to men edification,
- 4 and exhortation, and consolation. He who speaketh in a *different* language, edifieth himself; but he who prophesieth, edifieth the † church.
- 5 Now I would that ye all spake in *different* languages, but rather that ye prophesied: for greater *is* he who prophesieth, than he who speaketh with tongues; unless he interpret, that the church may receive edification.

K 2

And

* Or, *faith, hope, love, will remain.* † Or, *the congregation.*

Darkly.] See in Wetstein *ἐν αἰνέσει* opposed to *σαφῶς* and *ἐναργῶς*. With an obscure representation of objects.

13. *Remaineth.*] In opposition to the things which were to cease and to be done away: v. 8, 10. These remain, not only as long as the church remains on earth, but will be exercised in heaven.

The greatest.] The most praiseworthy and difficult to be exercised. See *μέζων* used superlatively, Matth. xiii. 32.

2. *Understandeth.*] For this

sense of *ἀνέει* see Kypke. Obs. sacr.

In his spirit.] But it may be that, in his own mind, as he understands himself, he speaks some of the great doctrines of the gospel. See v. 14.

3. *Consolation.*] This was peculiarly seasonable in times of persecution.

On this sense of the word *prophet* see Bishop Pearce's curious note on Acts xv. 32.

5. *Interpret.*] This might be done by the same person. See v. 13.

CHAP.
XIV.

- 6 And now brethren, if I come to you speaking in *different* languages, what shall I profit you, unless I shall speak to you either by a revelation, or by knowledge, or by prophesying, or by doctrine?
- 7 In like manner if things without life, which give sound, whether pipe or harp, give no distinction in the sounds, how shall it be
- 8 known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to battle? So likewise unless ye utter by the tongue words which can be understood, how shall it be known what is spoken?
- 10 for ye will speak to the air. * There are I know not how many kinds of languages in the world; and none of them *is* without signification.
- 11 If therefore I know not the meaning of the language, I shall be a barbarian to him who speaketh, and he who speaketh *will* be a barbarian to me. So likewise, since ye are zealous of

* Or, *there is a certain number of languages.*

6. *Revelation.*] See v. 26, 30. It seems to mean a doctrine revealed to some member of a Christian congregation by the immediate suggestion of the Spirit.

Knowledge.] See on c. xii. 8.

Or by prophesying, or by doctrine.] It has been conjectured, in the note on c. xii. 28, that prophesying might take the form of psalms and hymns; agreeably to the sense of the word in some parts of the Old

Testament. 1 Sam. x. 5. And then *doctrines* may signify an inspired discourse on matters relating to faith or practice.

10. There is a certain number of languages, be it what it may, ascertain it as you will.

11. *To me.*] Some omit *is*. But it may be used for *us*, as Rom. i. 23, 25. 1 Cor. vii. 15.

12. But this is what every one would avoid. So likewise &c.

CHAP.
XIV.

- of * spiritual gifts, seek that ye may abound in
 13 *them* to the edification of the church. Where-
 fore, let him who speaketh in an *unknown* lan-
 14 guage pray that he may interpret. For if I pray in
 an *unknown* language, my spirit prayeth, but my
 15 meaning is unprofitable. What is it then? I
 will pray with *my* spirit, and I will pray with
 meaning also: I will sing with *my* spirit, and I
 16 will sing with meaning also. Otherwise, when
 thou shalt bless *God* with *thy* spirit, how shall he
 that filleth the place of the unlearned say Amen
 at thy thanksgiving, since he knoweth not what
 17 thou sayest? For thou indeed givest thanks well;
 18 but the other is not edified. I give thanks to
 [my] God, speaking in *different* languages more
 19 than ye all: yet I would rather speak in the
 † church five words with meaning, that *by my*
voice I might instruct others also, than ten thou-
 sand words in an *unknown* language.
 20 Brethren, be not children in understanding:
 however, in wickedness be infants, but in un-
 21 derstanding be perfect men. It is written in the
 law;

* Gr. *spirits*. † Or, *congregation*.

13. Let him pray to God for ability to interpret what he says, in a language understood by the great body of the congregation. See v. 5, 26, 27, 28; and the note on c. xii. 10.

18. *I give thanks to my God.* In Christian assemblies, Thus

here, and in the two preceding verses, *ὕμνησις* is used for giving thanks in the public service of the church. Bishop Pearce.

20. To speak in unknown languages, is to be children in understanding.

CHAP.
XIV.

- law; "With *men* of other languages and with
 "other lips, I will speak to this people; * yet
 "neither then will they hearken to me, saith the
 22 "Lord." Wherefore *different* languages are for
 a sign, not to those who believe, but to unbelievers;
 but prophesying *is for a sign*, not to un-
 23 believers, but to those who believe. If therefore
 the whole † church come together into one
 place, and all speak in *unknown* languages, and
 those that are unlearned or unbelievers come in,
 24 will they not say that ye are mad? But if all pro-
 phesy, and an unbeliever or *one* unlearned come
 in, he is convicted by all, he is searched out by
 25 all: the secrets of his heart are made manifest;
 and then he will fall down on *his* face and wor-
 ship God, declaring that God is in you of
 a truth.
 26 How is it then, brethren? when ye come to-
 gether, hath each of you a psalm, hath he a doc-
 trine, hath he an *unknown* language, hath he a
 revelation, hath he an interpretation? Let all
 27 things be done to edifying. Now if any man
 speak

* *nor even thus.* S. 65. † Or, *congregation.*

23. *Or unbelievers.]* Who know that the Greek language only is understood by so many among you.

25. Hence we learn that the prophets, like our Lord, sometimes spoke to the thoughts of their hearers. See Hebr. iv.

12.

26. The interrogations introduced into this verse have the authorities of Grotius, Calmet, Bishop Pearce, Markland, and Wakefield. Observe that many read ἀποκάλυψιν ἔχον, γλώσσας ἔχον.

CHAP.
XIV.

speak in an *unknown* language, *let it be* by two,
 or at the most *by* three, and that in succession;
 28 and let one interpret: but if there be no interpre-
 ter, let such keep silence in the church; and let
 29 him speak to himself, and to God. And let two
 or three prophets speak; and let the others dis-
 30 cern. But if *any thing* be revealed to another
 31 who sitteth by, let the first keep silence. For ye
 may all prophesy one by one; that all may learn,
 32 and all may be exhorted. Now the spirits of the
 33 prophets are subject to the prophets; (for God is
 not *the author* of disorder, but of peace;) as in all
 churches of the saints.

34 Let your women keep silence in the
 * churches: for they are not permitted to
 speak; but *are commanded* to be under obedience,
 35 as the law also saith. And if they desire to learn
 any thing, let them ask their husbands at home:
 for it is † unbecoming that women should speak
 in the ‡ church.

What?

* Or, congregations. † Or, shameful. ‡ Or, congregation.

27. Here, and v. 29, the Apostle means at one Christian meeting.

29. *Two or three.*] In succession.

Discern.] Whether what is spoken be doctrine suggested by the Spirit. See c. xii. 10.

32. Whereas the false prophets of the heathens counterfeited violent and irresistible

transports.

34. *But are commanded.*] See 1 Tim. iv. 3, and Bishop Pearce.

The law.] Gen. iii. 16.

32, 33, 34. Some point thus:—prophets; for God—peace. As in all the churches of the saints, let your women &c. See c. xi. 16. and here, v. 36.

CHAP.
XIV.

36 What? did the word of God come forth from
 37 You? or hath it reached to You only? If any man
 seem to be a prophet, or spiritual, let him ac-
 knowledge that the things which I write to you
 38 are the commandments of the Lord. But if any
 39 man be ignorant, let him be ignorant. Where-
 fore, brethren, zealously desire to prophesy;
 and yet forbid not to speak in *different* languages.
 40 But let all things be done decently and in or-
 der.

CHAP.
XV.

1 NOW I declare to you, brethren, the gospel
 which I preached to you, which ye have received
 2 also, and in which ye stand; by which ye * are
 saved also, if ye keep in memory what doctrine I
 preached to you: unless ye have believed in vain.
 3 For I delivered to you among the chief things,
 what I received also, that Christ died for our
 4 sins, according to the scriptures; and that he
 was

* Or, *will be*.

36. *To You only.*] That ye
 thus differ from other churches.
 Bishop Pearce.

38. But if any one allege
 ignorance of my divine com-
 mission, let him reap the con-
 sequence of persisting in this
 pretended ignorance. See Rev.
 xxii. 11. This authoritative
 language is addressed to his op-

ponents.

1. *I declare to you &c.*] See his declaration v. 3-8.

2. *Are saved.*] Will be final-
 ly saved.

In vain.] By forgetting my
 doctrines and precepts.

3. *According to the scriptures.*] Isai. liii. 5 &c. Dan. ix. 26.

CHAP.
XV.

was buried, and that he rose the third day, according to the scriptures; and that he was seen by * Peter, then by the Twelve. After that, he was seen by above five hundred brethren at once; of whom the greater part remain until now, but some are fallen asleep. After that, he was seen by James; then by all the apostles. And, last of all, he was seen by me also, as by one born out of due time. For I am the least of the apostles, that am not worthy to be called an apostle, because I persecuted the church of God. But by the favour of God I am what I am: and his favour which *was bestowed* on me, was not in vain; but I laboured more abundantly than they all; yet

* Gr. *Cephas*:

4. *According to the scriptures.*] Isai. liii. 9—12. Ps. ii. 7. xvi. 10. Jonah i. 17. and, implicitly, all the prophecies which foretel a triumphant Messiah. But some suppose that here, as 2 Pet. iii. 16, the scriptures of the New Testament may be meant.

5. *By Peter.*] Luke xxiv. 34.

The Twelve.] The greater customary number is put for a part. So John xx. 24. The appearance referred to is related Mark xvi. 14: John xx. 19.

6. *Above five hundred.*] On a mountain in Galilee. Matth. xxviii. 16, 17.

7. *James.*] This is not elsewhere recorded.

All the apostles.] John xx. 26.

8. *By me also.*] Acts ix. 5.

One born out of due time.] As an abortive child, diminutive and feeble. *Malè parvus si cui filius est, ut abortivus fuit olim Sisyphus.* Hor. St. Paul was a mean apostle, in his own estimation, for the reason which he immediately assigns.

CHAP.
XV.

yet not I, but the favour of God which *was* with
 11 me. Whether therefore *it be* I or they, so we
 preach, and so ye have believed.

12 Now if Christ be preached that he rose from
 the dead, how say some among you that there is
 13 no resurrection of the dead? But if there be no
 resurrection of the dead, then Christ is not risen.

14 And if Christ be not risen, then our preaching *is*
 15 vain, and your faith also *is* vain. Yea, we are
 found false witnesses also concerning God; be-
 cause we have testified of God that he raised up
 Christ, whom he raised not up, if the dead rise
 16 not. For if the dead rise not, then Christ is
 17 not risen. And if Christ be not risen, your
 18 faith *is* vain; ye are still in your sins. Then
 those also that are fallen asleep in Christ, have
 perished.

10. *The favour of God which was with me.*] The favour of God which directed and strengthened me, and bestowed on me such eminent spiritual gifts. Rom. i. 5. xii. 3, 6. xv. 15. 1 Cor. i. 4. iii. 10.

11. *I or they.*] I, or the other apostles, who preach, in this manner we all preach.

12. *That there is no resurrection of the dead.*] That the resurrection of the dead is an impossibility.

13. But if so, then Christ hath not risen from the dead.

14. Whence it would follow, that our preaching &c.

15. *Concerning God.*] See this sense of *κατὰ* with a genitive case in H. Steph. lex. One of his instances is, ζῶον λέγεται κατὰ ἀνθρώπου. Animal prædicatur de homine.

16, 17. For, to repeat my arguments used v. 13, 14, and thus to inculcate it, if, &c. See a like repetition, Gal. i. 8, 9. v. 2, 3.

18. Observe too another consequence.

In Christ.] In the profession of Christianity.

CHAP.
XV.

19 perished. If in this life only we have hope in Christ, we are of all men most miserable.

20 But now Christ is risen from the dead, *he is*
21 the first-fruits of those who sleep. For since by
man *came* death, by man also *cometh* the resurrec-
22 tion of the dead. For as through Adam all die,
so likewise through Christ all will be made alive.
23 But every one in his own order: Christ the first-
fruits; afterward those that are Christ's at his
24 appearance. (Then *will be* the end, when *Christ*
shall have delivered up the kingdom to God,
even the Father; when he shall have done away
25 all rule, and all authority, and power: for he
must reign, till he have put all enemies under
26 his feet. The last enemy who will be done
27 away, *is* death. For "he hath subjected all
" things under his feet." But when it is said,
"All things are subjected," *it is* manifest that
He is excepted who subjected all things to him.
And

19. *Hope in Christ.*] And not that we shall be raised at the last day, then, in our present persecuted state, denying ourselves and denied by others, we are &c.

Some explain *we* of the apostles, and preachers of the gospel, in those times of opposition and distress.

20 *The first-fruits.*] See Lev. xxiii. 10. As the offering of the first-fruits derived a blessing on the rest, so Christ's

resurrection secures the future harvest of the dead.

24. *When Christ shall have delivered up the kingdom.*] His oeconomical or mediatorial kingdom; his kingly power exercised in the government of his church.

All rule and all authority and power. All his enemies; wicked men and wicked spirits, sin and death.

27. *For he.*] That is the Father. See Ps. cx. 1.

CHAP.
XV.

- 28 And when all things shall be subjected to him, then the Son himself also will be subjected to Him who subjected all things to him, that God
 29 may be all among all.) Otherwise, what shall They do that are baptized in the place of those that are dead, if the dead rise not at all? why then are they baptized in their place?
 And

28. *All among all.*] Omnipotent and all-governing. Bp. Pearce. The disciples of Christ will then have immediate access to the Father, will immediately serve him, and be immediately governed by him.

Doddridge thinks that the kingdom to be given up is the rule of this lower world, which is then to be consumed; that our Lord's administration,—completed in the resurrection of all his people, will close augustly; that God will declare the ends of it fully answered; and that the whole body of Christ's people will be introduced by him into a more intimate approach to and communion with God than had been known by the spirits of the blessed in their separate state.

29. *Otherwise.*] Quoniam aliter. This verse is connected with v. 23.

That are baptized in the place of the dead.] Le Clerc, on Hammond, says: "To me their interpretation seems most probable, who suppose *ὕπὲρ* equivalent to *ἀντὶ*, and the

sense to be this: If there were no resurrection, what would become of those who every day, though they see Christians put to death for their profession, yet cheerfully receive baptism, that they may supply the place of those that are dead in the Christian church." Le Clerc is followed by Ellis in his *Fortuita sacra*, by Doddridge, and by Parkhurst, Lex. article *ὕπὲρ*. The following passage, to shew that *ὕπὲρ* has the sense of *loco*, in *locum*, *vice*, is quoted by Vigenerus, Le Clerc, Ellis, Wolfius, and Parkhurst. Οὗτοι τὴν ἀρχὴν παραλαβόντες, ὑπὲρ τῶν ἀποθανόντων ἐν τῷ πρὸς Ἀντικτας πολέμῳ στραιωτῶν ἡξίαν ἐτίμης καὶ ἀγράφειν. Dion. Halic. L. viii. p. 533.

This exposition has great advantages, in giving force to the article before *νεκρῶν*, and in its agreement with the various reading *ὕπὲρ αὐτῶν*, which is adopted by Griesbach. It seems therefore preferable to the interpretation, "For persons dead to sin, dead to this world, and professing themselves ready to die in support of the faith."

Some

CHAP.
XV.

- 30 And why stand we also in danger every hour?
 31 I protest by my glorying on your account which I have in Christ Jesus our Lord, I
 32 die daily. If, *to speak* according to the manner of men, I have fought with wild beasts at Ephesus, what doth it profit me if the dead rise not? *Then* let us eat and drink, for
 33 to-morrow we die. Be not deceived: " Evil
 34 " conversations corrupt good manners." Awake truly, and fir. not: for some have not the knowledge of God: I speak *this* to your shame.

But

Some point this verse differently. " Otherwise, what shall They do that are baptized in the place of those that are dead? If the dead rise not at all, why &c.

30. And why do I, or we apostles and propagators of Christianity, stand in danger of death every hour?

31. *I protest &c.*] The form of expression in the Greek implies an oath. Dr. Wall in his critical notes, rightly explains *ὑπὲρ ἧς* by *whence I have on your account*. And thus Estius: *de vobis, in vobis: quâ de vobis glorior, tanquam meis in Christo filiis.*

In Christ Jesus our Lord.] As his Apostle, and the propagator of his gospel.

If we read *ὑπὲρ ἧς*, the sense is: I protest, or swear, by our glorying in God, and in the

hope of immortality, Rom. v. 2, which I have through Christ, or, as a Christian. For the change of number, see 2 Cor. vii. 12, 14. x. 2, 8. xi. 6, 12. Gal. i. 9. Eph. vi. 22. Phil. iii. 17.

I die daily.] I am daily exposed to a violent death by the hands of persecutors.

32. If, to borrow an image from human affairs, Gal. iii. 15, I have contended with men as fierce as beasts at Ephesus, and thus, as it were, have been condemned to fight with wild beasts, &c. See c. iv. 9. Ignatius is quoted by Bp. Pearce as saying, *ἀπὸ Σουλῆς μέχρι Πάμης θηριμαχῶ.*

A different punctuation of this verse has been also proposed.—" What doth it profit me? If the dead rise not, let us &c."

CHAP.
XV.

- 35 But some man will say; “How are the dead
 “raised up? and with what body do they come?”
 36 *Thou* inconsiderate *man*, that which thou sowest
 37 is not made alive, unless it die. And *as to* that
 which thou sowest, thou sowest not the body
 which will be, but bare grain; perhaps of wheat,
 38 or of some other *grains*. But God giveth it
 a body, as it hath pleased him; and to every seed
 39 its own body. All flesh is not the same flesh: but
there is one flesh of men, and another flesh of beasts,
 40 and another of fishes, and another of birds. *There*
are also heavenly bodies, and earthly bodies; but
 the glory of the heavenly is one, and *the glory* of the
 41 earthly is another. There is one glory of the sun,
 and another glory of the moon, and another glory
 of the stars: (for *one* star differeth from *another*
 42 star in glory:) so is the resurrection of the dead
 also. *The body* is sown in corruption, it is raised
 43 in incorruption: it is sown in dishonour, it is
 raised

33. But be not deceived by such positions: and avoid those who advance them. Evil &c. In this iambic from Menander, St. Paul obliquely censures his opponents.

34. Awake from the lethargy of sin in a proper and lasting manner. Δικαίως signifies ἀληθῶς, ritè, debitè.

“Ο πρὶν παλαιὸς ὀλβὸς ἦν παροῦθε μὲν
 “ὀλβος δικαίως.

Soph. CEd. Tyr. 1305.

Μόνος δικαίως ἐνγενῆς αὐτοχθόνες.

Aristoph. Vesp. 1071.

Joel, i. 5, ἵσχυρι is rendered ἐκτελέσει by the Greek interpreters in Montfaucon.

36. *Unless it die.*] See on John xii. 24.

38. *As it hath pleased him.*] When he appointed the laws of creation.

42. *Of the dead.*] Of good men.

CHAP.
XV.

- 44 raised in glory: it is sown in weakness, it is raised
in power: it is sown an animal body, it is raised
a spiritual body. There is an animal body, and
45 there is a spiritual body. And so it is written;
The first "man," Adam, "became a living
"animal:" but the last Adam is a life-giving spi-
46 rit. However, that *was* not first which is spiri-
tual, but that which is animal; and afterward
47 *came* that which is spiritual. The first man *was*
from the ground, earthy: the second man *will be*
48 [the Lord] from heaven. As *was* the earthy,
such *are* they also that are earthy; and as *is* the
heavenly, such will they also be that are heavenly.
49 And as we have borne the image of the earthy,
we shall bear the image of the heavenly also.
50 But this I say, brethren, that flesh and blood
cannot inherit the kingdom of God; nor doth
51 corruption inherit incorruption. Behold, I shew
you a mystery: we shall not all sleep, but we
52 shall all be changed, in a moment, in the twink-
ling of an eye, at the last trumpet: for the
trump will sound, and the dead will be raised
incorruptible,

45. *A living animal.*] נפש
חיה Gen ii. 7. This way of
rendering preserves the refer-
ence which ψυχὴ has to ψυχικὸς
v. 44, 46.

51. *A mystery.*] A doctrine
of Christianity hitherto un-
known. Rem arcanam et
adhuc occultam, ideoque dig-
nissimam quam attentè audiat.
Beza. What God purposed to
do, but his purpose was not till

then declared. Dr. Wall.

We shall all be changed.] By
we he means the whole body of
Christians who shall be alive at
the last day. So Deut. xxvi.
6, &c. *we* is used for the Jewish
people in all ages.

52. *For the trumpet will
sound.*] So καὶ ἐπὶ ἐσάλπιγγι is
used without a nominative case,
Xen. Anab. p. 16. ed. 4to.
Hutchinson.

CHAP.
XV.

53 incorruptible, and we shall be changed. For this corruptible must put on incorruption; and this
 54 mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then will come to pass the words which are written;
 55 "Death is swallowed up in victory." "O
 "Death, where *is* thy sting? O grave, where
 56 "*is* thy victory?" Now the sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, who giveth us the victory
 58 through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; knowing that your labour is not in vain in the Lord.

CHAP.
XVI.

1 NOW concerning the collection for the saints, as I have appointed to the churches of Galatia,
 2 so do Ye likewise. Upon the first *day* of the week let every one of you lay *somewhat* by him, treasuring

55. See on Hosea xiii. 14.

58. *In the Lord.*] Through the Lord. Or, as Christians.

1. *The saints.*] The Christians at Jerusalem. Rom. xv. 26. St. Paul was very earnest about this collection; as he thought it a way of reconciling the Jewish converts to those from among the gentiles.

2. *Upon the first day of the week.*] Pliny says that, in his province of Bithynia, the Christians were wont *stato die ante lucem convenire*: an allusion to

the Lord's day.

By him.] With himself, or, at home: first treasuring up in his own house, in proportion as he prosperously possesseth, and and afterward delivering the whole to such deacons as may be appointed before I come.

It might be required that this appropriation should be stat- tedly made on the Lord's day, because the mind was disposed to benevolence by the worship of God.

CHAP.
XVI.

- treasuring up according as he prospereth; that
 3 there be no collections when I come. And
 when I come, whomsoever ye shall approve,
 them I will send with letters to take your gift to
 4 Jerusalem. But if it be worthy of My going
 5 also, they shall go with me. Now I will come
 to you, when I shall pass through Macedonia:
 (for I * *mean to pass through Macedonia* :)
 6 and perhaps I shall remain, yea, and winter with
 you, that ye may conduct me on my way whi-
 7 thersoever I go. For I do not desire to see you,
 at this time, † on the way *only*; but I hope to
 remain a while with you, if the Lord permit.
 8 But I shall remain at Ephesus until Pentecost.
 9 For a great and laborious ‡ door is opened to
 me; and *I have* many adversaries.
 10 Now if Timothy come, see that he be with
 you without fear: for he worketh the work of
 11 the Lord, as I also *do*. Let no man therefore
 despise him: but conduct him on his way in
 VOL. II. L peace,

* S. 35. † Or, *as I pass by only*. ‡ Or, *opportunity*.

3. It is right to place the comma at *δοκιμάσαντε*, as the opposition is between sending others with letters and going himself.

4. St. Paul affords them a motive to munificence with great address.

9. *And laborious*.] So some critics on Pol. Syn. and Bishop

Pearce. Dr. Symonds, p. 66, proposes, "a wide door for my employment:" Mr. Wakefield, "a great door of employment."

10. *Without fear*.] Of factious opposition.

11. *Despise him*.] On account of his youth. 1 Tim. iv. 12.

CHAP.
XVI.

peace, that he may come to me: for I expect
 12 him with the brethren. And concerning our
 brother Apollos, I greatly entreated him to come
 unto you with the brethren: yet he was by no
 means willing to come now; but he will come
 when he shall have a convenient time.

13 Watch, stand firmly in the faith, shew your-
 14 selves men, be strong. Let all things among
 you be done with love.

15 Now I entreat you, brethren, *whereas* ye know
 that the household of Stephanas is the first-fruits
 of Achaia, and that they have addicted them-
 16 selves to the service of the saints, that Ye also
 submit yourselves to such, and to every one that
 17 helpeth with *me* and laboureth. I rejoice at the
 coming of Stephanas and Fortunatus and Achai-
 cus: for what remained to be done on your part,
 18 they have supplied. For they have refreshed my
 spirit and your's: wherefore acknowledge those
 that are such.

The

With the brethren.] Those, perhaps, by whom this epistle was sent. Or, together with some other Christian brethren who now accompany him on his journey. Or, "I and the brethren expect him." For which last sense see Estius, Bp. Pearce, and Wakefield.

Bp. Pearce renders, "that he may come safely to me;" placing a comma at the second *αὐτόν*.

12. *Apollos.]* If St. Paul had been an impostor, he would have been jealous of an elo-

quent man, and of one in high estimation at Corinth: and therefore, consistently with secular views, he could not have greatly desired Apollos that he would go to that city.

17. *What remained to be done.]* Services which you, if present, would have performed: my want of you: your absence. See Col. i. 24.

18. *And your's.]* And therefore your's. He means that his refreshment was their's. 2 Cor. ii. 3. Bp. Pearce.

CHAP.
XVI.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord; and the * church *also* that *assembleth* in their house.

20 All the brethren salute you. Salute one another with an holy kiss.

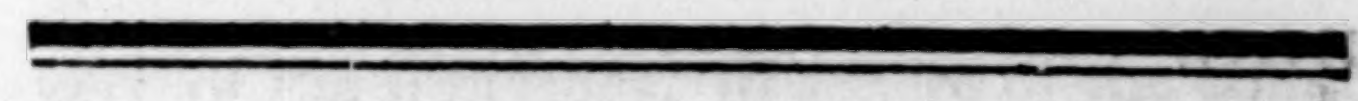
21, 22 The salutation by the hand of *me* Paul. If any man love not the Lord [Jesus Christ,] let
23 him be accursed. Our Lord cometh. The fa-
24 vour of our Lord Jesus Christ *be* with you. My love *be* with you all in Christ Jesus. Amen.

L 2

* Or, *congregation*.

22. He has his opponents in view. with the rod of my apostolical authority. c. iv. 21. v. 22.

24. *My love be with you all.*] *In Christ Jesus.*] As his common disciples,
And may none of you be visited



THE
SECOND EPISTLE
OF
SAINT PAUL
TO THE
CORINTHIANS.

CHAP.
I.

I PAUL, an apostle of Jesus Christ by the will of God, and Timothy *our* brother, to the church

“ St. Paul having written his first epistle to the Corinthians to try what power he had still with that church, in which there was a great faction against him, which he was attempting to break, was in pain till he found what success it had. But when he had by Titus received an account of their repentance upon his former letter, of their submission to his orders, and of their good disposition of mind toward him, he takes courage, speaks of himself more freely, and justifies himself more boldly. And as to his opposers, he deals more roundly and sharply with them than he had done in his former epistle.

The main business of both epistles is, to take off the people from their new Leaders, and wholly to put an end to the faction and disorder which they had caused in the Church of Corinth.” See Locke’s Synopsis.

I. Brother,] In the common faith:

CHAP.

I.

church of God which is at Corinth, * and to all
2 the saints that are in all Achaia : favour *be* to
you, and peace, from God our Father, and *from*
the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord
Jesus Christ, the Father of mercies, and the
4 God of all comfort ; who comforteth us in all
our affliction, that we may be able to comfort
those that are in any affliction, by the comfort
with which † we ourselves are comforted of
5 God. For as the sufferings of Christ abound in
us, so our comfort also aboundeth by Christ.
6 But whether we be afflicted, *it is* for your com-
fort and salvation ; or whether we be comforted,
it is for your comfort, which worketh in the
patient enduring of the same sufferings which we
7 also suffer. And our hope concerning you *is*
stedfast ; ‡ since we know that as ye are par-
takers

* Gr. *with*. † Or, *God comforteth us ourselves*. ‡ *inasmuch as we know*. S. 3.

4. *Comforteth us.*] Part of
St. Paul's comfort arose from
the good effect which his for-
mer epistle had on the minds of
his Corinthian converts.

5. *The sufferings of Christ.*] Such sufferings as Christ underwent. Or, sufferings for the cause of Christ.

6. *Salvation.*] Final salvation, which is promoted by pa-

tience. Rom. v. 3, 4, 5.

Which worketh.] Which comfort worketh itself out, is wrought, is exercised, by &c. See the original word, c. iv. 12. Gal. v. 6. Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7.

7. And my expectation concerning you in this respect is firm and well grounded: I know

CHAP.
I.

- takers of the sufferings, so are ye of the comfort
 8 also. For, brethren, we would not have you ignorant of our affliction which befel us in Asia; that we were exceedingly pressed above *our*
 9 strength, so that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves but in that
 10 God who raiseth the dead: who delivered us from so great a death, and doth deliver *us*; in whom we hope that still also he will deliver *us*;
 11 you likewise * helping together with others by prayer for us; that, because of the † benefit *bestowed* on us by means of many persons, thanks may be given by many for us.
 12 For our glorying is this; the testimony of our conscience, that in simplicity and sincerity toward God,

* Or, *working*. † Or, *gracious deliverance*.

know that ye share with me in my comfort, as ye do in my afflictions.

Wetstein prefers another reading of v. 6, 7.—“which worketh in the patient enduring of the same sufferings which we also suffer: and our hope concerning you is steadfast: or whether we be comforted, it is for your comfort and salvation: knowing &c.”

8. *For* refers to the afflictions mentioned v. 4, 5, 6.

8—10. St. Paul means the commotions at Ephesus, related Acts xix.

11. *By prayer for us; that &c.*] You also adding your future prayers for me: that so the future favour of God in my deliverances, granted to me by means of many devout intercessions, may be acknowledged in the thanksgivings also of many for me.

12. And I hope that God will continue to deliver me; and that you will offer up your prayers on my behalf. For &c.

Sincerity toward God.] See Mark xi. 22. Rom. i. 5.

CHAP.

I.

God, (not with * carnal wisdom, but by the favour of God,) we have behaved ourselves in the world, and more abundantly toward you.

13 For we do not write different things to you, but only what ye read or even acknowledge; and I hope that ye will acknowledge even to the end:

14 as ye have acknowledged us also as to a part of you; for we are your glorying, as ye also *will be* our's in the day of the Lord Jesus.

15 And in this confidence I was desirous of coming to you formerly, (that ye might receive
16 a second benefit;) and to pass by you into Macedonia, and to return to you from Macedonia, and to be conducted by you on my way toward
Judea.

* Or, *worldly*.

Carnal wisdom.] Secular wisdom, the selfish wisdom of this world.

By the favour of God.] By his favourable assistance; and by the miraculous endowments which he has imparted to me. Locke refers to 1 Cor. xv. 10.

Chrysostom observes that the words *more abundantly toward you* shew that the wisdom and power of the Spirit are referred to. See Whitby. But these words may allude to St. Paul's ministering to his own wants among the Corinthians by the labour of his hands.

13. For I am really plain and sincere. I do not write

sometimes one doctrine and sometimes another: Gal. i. 7: but only such doctrines as ye now read, and acknowledge also, as to the sound and the greater part of you.

14. Acknowledging my doctrine, as many of you have acknowledged my authority.

For we are your glorying.] I, who taught and converted you, am matter of glorying to you; who now no longer glory in your factious leaders.

15. *Formerly.*] See 1 Cor. xvi. 5.

Benefit.] In the communication of the Spirit, and instruction from me.

CHAP.
I.

- 17 Judea. When therefore I thus purposed, did I use any lightness? or the things which I purpose, do I purpose according to the flesh, that with me there should be yes, yes, and no, no?
- 18 But *as* God is faithful, our preaching to you was
- 19 not yes and no. For Jesus Christ the Son of God, who was preached among you by us, (*even* by me, and Silvanus, and Timothy,) was not yes, and no, but through him was yes:
- 20 for all the promises of God *are* yes, through him, and truth through him, to the glory of God by
- 21 us. But he that establisheth * us together with

* Or, *us and you as concerning Christ.*

17. *Lightness.*] He changed his design for good reasons. See v. 23. c. ii. 13. vii. 6, 7. Titus having brought him no information what the state of the Corinthian church was, he deferred going lest he should be necessitated to punish his opponents.

According to the flesh.] With worldly views. See v. 12.

Yes yes, and no no.] That inconstancy of character which some attribute to me on this occasion.

18. *Was not yes and no.*] There is neither levity of purpose in me, nor uncertainty of doctrine.

The objection to St. Paul's behaviour seems to have been made in this very language, that with him was yes yes, no no: and therefore he vindicates

himself from such an imputation, taking the expression in more senses than one.

19. *Was not yes and no, but through him was yes.*] I did not advance affirmations and denials of the same doctrines concerning Jesus Christ: but always gave his faithful disciples positive assurances of eternal life through him.

20. For whatever promises God has made, they are confirmed to mankind through him; and the truth of them is and will be conveyed through him; to the glory of God by our preaching.

21. But I do not arrogate any thing to myself, when I use the expression *by us*. God establishes both me and you with respect to Christ, as disciples of Christ.

CHAP.

I.

with you in Christ, and hath anointed us, *is*
 22 God: who hath also sealed us, and given the
 23 earnest of the Spirit in our hearts. Moreover I
 call upon God as a witness against my life, *if I*
speake falsely, that to spare you I came not as yet
 24 to Corinth: (not that we have dominion over
 CHAP. your faith, but are fellow-helpers of your joy:
 II. I for by faith ye stand:) but I determined this
 with myself, that I would not come to you again
 2 in grief. For if I grieve you, who maketh me
 3 glad, but he that is grieved by me? And I
 wrote this matter [to you,] lest, when I came,
 I should have grief from those on whose account
 I ought to rejoice; having confidence in you all,
 that

And hath anointed us.] And hath solemnly called me to be an Apostle, as it were by the rite of unction.

22. *Sealed us &c.]* You and me; and given us a pledge of his future acceptance, by the gifts of the Spirit. See Eph. i. 13. iv. 30.

23. The solemnity of asseveration in this verse shews that St. Paul's change of mind had been imputed to motives very unworthy of him.

24. I say, *to spare you*. Not that I desire to have dominion over your faith; but to co-operate with you in securing

your happiness. I use the expression, *over your faith*. For faith causes you to stand firm in your duty, and in the divine favour. Rom. xi. 20.

3. *This matter.]* Relating to the punishment of the fornicator. 1 Cor. v.

In you all.] The greatest part of the Corinthian church was now strongly and affectionately attached to St. Paul; but there still remained an unsound part, repeatedly addressed by him in this epistle.

That my joy is the joy of you all.] That ye would promote my joy by obeying me.

CHAP.
II.

4 that my joy is *the joy* of you all. For out of much affliction, and distress of heart, I wrote to you with many tears; not *merely* that ye might be grieved, but that ye might know the love
5 which I have most abundantly for you. But if any one have caused grief, he hath not grieved me, but in part; that I may not
6 charge you all. Sufficient to such a man *is* that rebuke, which *was* given by many. So that, on the contrary, ye *ought* rather to forgive *him*, and to comfort *him*; lest such a man should be swallowed up by * excessive grief. Wherefore I beseech you to confirm *your* love toward him.
9 For to this end also I wrote, that I might know the proof of you, whether ye be obedient in all
10 things. But to whom ye forgive any thing, I forgive

* S. 66.

4. I wrote my former epistle, I say, that I might not have occasion of grief. For I am so much interested in your welfare, that I was deeply affected when I wrote it; and its end was not so much to grieve you [see 1 Cor. v. 2.] as to shew my great love toward you.

Not merely.] See Bp. Pearce on 1 Cor. i. 17.

5. But if the incestuous person [*τὸς* is delicate; St. Paul avoids naming him] have caused grief, he has not grieved me but in part, and in common with many of you: that I may not involve all of you in a general accusation.

6. *Rebuke.*] Censure from the general body of your

church.

7. *On the contrary.*] Instead of further rebuke.

8. *To confirm.*] By your words and actions.

9. And I doubt not of your continued obedience to me. For &c.

10. *To whom ye forgive any thing &c.*] This refers to v. 7. For as to what I have forgiven in other offenders of your church, if indeed I can be said to have forgiven any thing, the occasions being so few and so inferior to the present, I have acted in such circumstances for your sakes, in the name [1 Cor. v. 4.] and by the authority of Christ.

CHAP.
II.

- forgive* also: for what I have forgiven, if I have forgiven any thing, for your sakes *I have done it*,
 11 in the person of Christ; lest Satan should gain advantage over us: for we are not ignorant of his devices.
- 12 Now when I came to Troas to *preach* the gospel of Christ, and a door was opened to me * by
 13 the Lord, I had no rest in my spirit, because I found not Titus my brother: but I bade them farewell, and went thence into Macedonia.
- 14 But thanks *be* to God, that always causeth us to triumph in Christ, and † maketh manifest the odour of the knowledge of himself by us in
 15 every place. (For we are a sweet smell of Christ unto God, among those that are saved, and
 16 among those that are lost: to the one *we are* the odour

* Or, *in*. † Or, *spreadeth abroad*.

11. *Satan.*] Wicked men, his instruments. Rigour might have led St. Paul's opponents to represent Christianity as a stern religion, and the Apostle himself as seizing every opportunity to exercise his power.

12. *By the Lord.*] Or, in the Lord: that is, to spread his his gospel.

13. *Titus.*] To inform me of your disposition toward me.

Macedonia.] Supposing that I might meet Titus there; as I actually did. C. vii. 5, 6, 7.

14. *In Christ.*] As a preacher

of his gospel.

The knowledge of himself.] Some of the best editions read *αὐτοῦ*. "The knowledge of him," that is, of Christ, would be the rendering and sense, if we read *αὐτοῦ*.

15. *Unto God.*] Which sweet-smelling odour is offered up to God. St. Paul means that his labours, whether successful or unsuccessful, were acceptable to God.

That are lost.] By rejecting the gospel, and persisting in their sins.

CHAP.
II.

odour of death unto death; and to the other, the odour of life unto life: and who *is* sufficient for

17 these things?) For we are not as many that adulterate the word of God: but we speak in Christ as of sincerity, as of God, *as* in the presence of

CHAP.
III.

I Do we begin to commend ourselves again? or need we, as some, epistles of commendation to
2 you, or of commendation from you? Ye are our epistle, written in the hearts of us *all*, known and

16. *And who is sufficient for these things?*] For this preaching of Christ to all. None is sufficient of himself. C. iii. 5.

17. I say that God always causeth us to triumph &c. v.

14. For &c.

The punctuation of v. 14—17, is taken from Paley's *Horæ Paulinæ*: p. 238: where the very learned author places among "the singularities of St. Paul's style a species of digression which he thinks may be denominated *going off at a word*. It is turning aside from the subject upon the occurrence of some particular word, forsaking the train of thought then in hand, and entering upon a parenthetic sentence in which that word is the prevailing term. As 2 Cor. ii. 14, at the word *δομή*. 2 Cor. iii. 1, at the word *epistle*. 2 Cor. iii. 12, at the word *veil*. Eph. iv. 8, at the word *ascended*. v. 12, at the word *light*."

Adulterate.] Debase for their

own advantage. An image taken from vintners.

Sincerity.] This word is elegantly opposed to the impure and gainful mixture mentioned before.

1. *Again begin to commend.*] This shews that he had been charged with commending himself. See 1 Cor. iv. 1—4. v. 3. ix. 1. xiv. 18.

Or need we.] *Εἰ μὴ* is used interrogatively. Gen. iii. 11. *εἰ μὴ ἰφάρης*. κ. λ. For *ἢ μὴ*, which is a well-supported reading, see Matth. vii. 9.

As some.] This shews that St. Paul's opponents had insinuated themselves into the favour of the Corinthians by commendatory epistles; and had received such from them. "Do we praise ourselves, to introduce a request of commendatory letters from you?"

2, 3. Ye are my epistle, the epistle of Christ himself written in my behalf, of which I was the scribe; and written on the fleshly tables of the heart, on my

CHAP.
III.

3 and read by all men : since *ye are* manifestly declared to be the epistle of Christ, ministered by us, not written with ink, but by the Spirit of the living God ; not on tables of stone, but on *the* fleshly tables of the heart.

4 Now we have such confidence through Christ
5 toward God. Not because we are sufficient of
6 ourselves to place any thing to account as from
ourselves ; but our sufficiency *is* from God : who
hath * even made us sufficient ministers of the
new covenant ; not of the letter, but of the spirit ;
for the letter killeth, but the spirit giveth
life.

* S. 44.

my heart as well as your's, I bearing it continually in mind.

MS. 17. Æth. and cod. Latinus in Matthæi, read *καὶ ἐν τῇ καρδίᾳ* ; which reading is adopted by Olearius, Doddridge, and Bp. Barrington in Bowyer 4to ; and is pronounced by Wakefield to be undoubtedly genuine. See Wolfius.

By the Spirit of the living God.] Which wrought your conversion.

4, 5. Now I speak of a commendatory epistle from Christ, and through him have confidence in God, not that &c. v. 5.

Place any thing to account.] See c. v. 19.

6. *Of the letter.]* The law of Moses, which was written on tables of stone.

The spirit.] The Christian covenant, the true spiritual religion, written on the heart by the power of the Spirit. See Rom. vii. 6.

The letter killeth.] The law multiplied offences, subjected to a curse, and often to death.

The spirit giveth life.] The end of the gospel is, to give life. John x. 10. Rom. vi. 23. &c. &c.

CHAP.
III.

- 7 life. But if the ministry of death, engraven in letters on stones, was glorious, so that the sons of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which
8 *glory* was to be done away; how shall not the
9 ministry of the spirit be rather * glorious? For if the ministry of condemnation *was* † glorious, much more doth the ministry of justification
10 abound in glory. For even that which was made glorious had no glory in this respect, by
11 reason of the glory which exceedeth. For if that which shall be done away *was* ‡ glorious, much more *must* that which remaineth *be* glorious.
- 12 Having therefore such hope, we use great free-
13 dom of speech: and *do* not as Moses, *who* put a veil over his face; that the sons of Israel may not

* Gr. *in glory*. † Gr. *glory*. ‡ Gr. *with glory*.

7. *The ministry of death* here is equivalent to *the letter* v. 6: and therefore *the letter* means the law of Moses. This is further confirmed by v. 9; where *the letter* is explained by *the ministry of condemnation*, and *the spirit* by *the ministry of justification*. Consequently *the spirit* means *the gospel-covenant*.

Which glory was to be done away.] Whereas the glory of the New Covenant will remain: v. 11.

10. *In this respect.*] As to its ministrations. The manner of Christ's appearance on earth, John i. 14, and the gifts of

the Spirit bestowed on Christians, eclipse the glory of the law.

11. For the Christian dispensation, being a final and lasting one, naturally has this superior glory.

12. *Such hope.*] The ministry of a dispensation which leads to such glorious hope; the gospel giving life; v. 6.

Great freedom of speech.] In unfolding the whole counsel of God. c. iv. 2. Acts xx. 27.

13. And I Paul do not act as Moses did; in putting a veil over my face, that the present sons

CHAP.
III.

not stedfastly behold the end of that which is to
 14 be done away : (yet their minds are blinded : for
 until this day the same veil remaineth in the
 reading of the old covenant ; it not being disco-
 15 vered that it is done away through Christ ; but
 even unto this day, when Moses is read, the veil
 16 is upon their heart : nevertheless, when *that*
heart shall turn to the Lord, the veil will be
 17 taken away : and the Lord is that spirit : and
 where the spirit of the Lord *is*, there *is* free-
 18 dom :) but we all beholding as in a mirror with
 uncovered face the glory of the Lord, are
 transformed into the same image, from glory to
 glory, *even* as by the Lord, *who is* that Spirit.
 Where-

* Or, *hardened.*

sons of Israel may not look
 stedfastly to the end of that law
 which is to be abolished.

14. Yet notwithstanding my
 freedom of speech, their minds
 remain blinded, or hardened.

The same veil.] A veil re-
 sembling that with which Mo-
 ses covered his face. Exod.
 xxxiv. 33.

17. *That spirit.*] The life-
 giving spirit, mentioned v. 6.
 He is the author of the true,
 spiritual, life-giving religion.

Freedom.] A dispensation of
 freedom ; and not of bondage
 to ceremonies, to sin, and to
 death.

Observe that v. 17. takes up
Κύριος in v. 16, and enlarges on
 it ; shewing the advantage of
 the gospel over the law, in that

it gives life and religious free-
 dom.

18. *We all.*] Disciples as
 well as Ministers.

The glory of the Lord.] Like
 Moses on Mount Sinai. Exod.
 xxxiv. 29.

*Are transformed into the same
 image.*] Of goodness here ;
 and shall be transformed into
 the same image of glory here-
 after, even with a continued
 influx and renovation of glory,
 [See Rom. i. 17.] in a manner
 worthy of the Lord Jesus, who
 dispenses the lifegiving spiritual
 religion.

Even as.] Compare John i.
 14.

By.] That *ἐπὶ* sometimes
 denotes the efficient cause, see
 Rom. ix. 3.

CHAP.
IV.

1 Wherefore having this ministry, according as
 2 we have received mercy, we faint not ; but have
 renounced the hidden things of shame, not walk-
 ing in craftiness, nor corrupting the word of God ;
 but by manifestation of the truth recommending
 ourselves to every man's conscience, in the sight
 3 of God. But if our gospel also be covered, it is
 4 covered among those that are lost : among those
 unbelievers whose minds the god of this world
 hath blinded, so that the lustre of * the glorious
 gospel of Christ, who is the image of God, doth
 5 not enlighten *them*. For we preach not our-
 selves, but Christ Jesus the Lord ; and ourselves
 6 your † servants for the sake of Jesus. For God,
 who commanded the light to shine out of dark-
 ness, shone in our hearts, to *give* the lustre of
 ‡ his glorious knowledge in the face of Jesus
 Christ.

VOL. II.

M

But

* Gr. *lest the gospel of the glory of Christ—should enlighten them.*
 † Gr. *slaves.* ‡ Gr. *of the knowledge of the glory of God.*

1. *This ministry.*] See c. iii. 6—9 : according as God has had compassion on me who was a persecutor, and has graciously entrusted me with it.

2. *Recommending ourselves.*] Not requiring commendation from others. c. iii. 1.

3. But if our gospel also [like the law, c. iii. 13, 14.] be veiled, it is veiled among those that perish through vice and infidelity.

4. See Grotius for the construction of this verse as given

in the translation.

The god of this world.] Satan, whose kingdom wicked men promote, and whose example they follow.

5. I say, the lustre of the glorious gospel of Christ. For we preach not ourselves, as our opponents do, &c.

6. I say, Christ Jesus our Lord. For &c. to give the lustre of his [God's] glorious knowledge in the unveiled face of Jesus Christ.

CHAP.
IV.

7 But we have this treasure in earthen vessels,
 that the * excellence of the power may be of
 8 God, and not of us. *We are* every way
 afflicted, but not distressed; *we are* perplexed,
 9 but not in despair; persecuted, but not for-
 10 faken; cast down, but not destroyed; always
 bearing about in *our* body the † death of
 Jesus; that the life also of Jesus may be made
 11 manifest in our body. For we who are alive are
 continually delivered to death for the sake of
 Jesus; that the life also of Jesus may be made
 12 manifest in our mortal flesh. So that death
 13 worketh in us, but life in you. Yet having the
 same spirit of faith, as it is written, "I believed,
 " and therefore I have spoken," we also believe,
 and

* Or, exceeding greatness. † Or, the putting to death.

7. *In earthen vessels.*] We who preach the gospel are frail and feeble. St. Paul repeatedly alludes to his bodily infirmities.

Of the power.] Successfully exercised in the propagation of Christianity.

8. *Not in despair.*] Of God's favour. St. Paul often uses verbal allusions; as c. iii. 2: Rom. i. 28: and in the place before us. *Without help, but not altogether without help.*

10. *The death of Jesus.*] A representation of his death; [see 1 Cor. xv. 31.] that, at the resurrection, we may also re-

present his glorious life. Dying like him, to live like him.

11. For so it is: we, who survive persecution, are constantly exposed to the danger of death &c.

12 So that we die for Christ, and ye live to him: ye are spiritually regenerated, and persecution hath not reached you.

13. Yet we, having the same spirit of faith as David had, ps. cxvi. 10, adopt his words; and preach the gospel because we believe it, notwithstanding the danger which we thus incur.

CHAP.
IV.

14 and therefore speak ; knowing that he who raised up the Lord Jesus, will raise up us also by Jesus, and will place us before *himself* together with
15 you. For all things *are* for your sakes ; that the * favour of *the gospel* which hath abounded, might abound, through the thanksgiving of many,
16 to the glory of God. For which cause we faint not ; but even though our outward man perish,
17 yet the inward man is renewed day by day. For our present light affliction, worketh for us a very
18 exceeding and everlasting weight of glory ; while we look not at the things which are seen, but at the things which are not seen : for the things which are seen *are* † for a short time, but the things which are not seen *are* everlasting.

M 2

For

* Or, *the gracious gospel.* † Or, *temporary.*

14. Here he explains how the life of Jesus was to be manifested in his body, or mortal flesh: v. 10, 11.

Will place us before himself.] See Eph. v. 27. God will admit us into his presence, and will favourably regard us.

15. I say, together with you. For God hath appointed all things for the sake of the whole body of Christian converts; that his favour, multiplied to them in the gospel, may finally abound to the glory of God by the thanksgiving of great numbers.

16. *For which cause.]* Since we know that we shall be raised up to everlasting life. v.

14.

The outward man is the body; the inward man is the mind, which is strengthened by the glorious expectation of future happiness.

Day by day.] So יום יום ps. lxxviii. 19. Esth. iii. 4. See Grot.

17. *Light.]* When compared with the weight of glory which will follow.

A very exceeding.] The Greek phrase signifies *in excess to excess.* See Rom. i. 17. vii. 13.

18. At the same time we confirm our mind, and do not faint, v. 16, not regarding in comparison the things which are seen, &c.

CHAP.

V.

- 1 For we know that, if our * earthly house of *this*
 † tabernacle were destroyed, we have a building
 from God, an house not made by hands, ever-
 2 lasting in the heavens. For we groan in this
 ‡ tabernacle, earnestly desiring to be clothed upon
 3 with our habitation which is from heaven: since
 we shall indeed be found clothed upon, *and* not
 4 naked. For we that are in *this* § tabernacle
 groan, being burthened; not that we wish to be
 unclothed, but clothed upon, that mortality may
 5 be swallowed up by life. Now he that hath
 prepared us for this very purpose, is God; who
 hath also given to us the earnest of the Spirit.
 6 Wherefore *we are* always of good courage, and
 know that, while we are present in the body, we
 are

* Or, *the house of our earthly tabernacle.* † Or, *tent.* ‡ Or, *tent.* § Or, *tent.*

1. The things which are not seen are everlasting. For we know that, in the future state, we shall have incorruptible and immortal bodies.

Tabernacle.] The human body is so called, to intimate that it is a temporary habitation.

Not made by hands.] Heavenly, v. 2; unlike our present body. See Hebr. ix. 11; and Bp. Pearce on Mark xiv. 58.

2. *We groan.*] On account of our persecutions.

3. Forasmuch as, at the re-

surrection, we shall be found having put on ourselves incorruptible bodies, not naked. The same thing is expressed positively, and negatively.

5. *Prepared us.*] Framed, fitted us, by calling us to preach the gospel.

The earnest of the Spirit.] The Spirit, as a pledge of future acceptance.

6. In this verse the participles are used for *ὑποσπόμενοι* and *ὑποσπόμενοι*. See Rom. v. 11. and v. 12.

CHAP.
V.

- 7 are absent from the Lord : (for we walk by faith,
 8 not by sight :) we are of good courage, *I say*,
 and desirous rather to be absent from the body,
 9 and to be present with the Lord. Wherefore we
 * earnestly strive also that, whether present or
 10 absent, we may be well-pleasing to him. For
 we must all appear before the judgement-seat of
 Christ ; that every one may receive the things *done*
 in his body, according to what he hath done,
 whether *it be* good or bad.
- 11 Knowing therefore † the terror of the Lord,
 we persuade men ; and we are made manifest to
 God, and I hope that we are made manifest in
 12 your consciences also. For we commend not
 ourselves again to you, but give you occasion to
 glory

* Gr. *ambitiously*. † Or, *how fearful the Lord is*.

7. Knowing that we are absent from the Lord. For in this life we conduct ourselves by faith &c.

8. *To be absent from the body, and to be present with the Lord.*]

The advocates for an intermediate state of consciousness support their opinion by this text, by v. 6, and Phil. i. 23 : because *to be absent from the body, and to be present with the Lord*, are made equivalent. But those who think that the whole man dies reply, that the words are equivalent in effect ; because, on their supposition, the moment of death and of the resur-

rection will seem connected.

10. I say, that we may be well pleasing to him. For &c.

In his body.] During his continuance in it. See Rom. ii. 27.

11. Knowing therefore how fearful this judgement will be to me, if I discharge not my duty as an Apostle ; and to others, if they persist in their sins ; we persuade men to obey the gospel, and so act that our integrity is manifested to God.

12. If we retain *yet*, the connection may be : I say that I express *my hope* of this. For &c.

CHAP.
V.

glory on our account ; that ye may have *somewhat*
to *answer* those who glory in appearance, and not
13 in heart. For whether we were beside ourselves,
it regarded God : or whether we be of a sound
14 mind, it regardeth you. For the love of Christ
constraineth us ; because we have thus judged,
that, if one died for all, then all * were in a
15 state of death : and *that* he died for all, that those
who live should no longer live to themselves, but to
16 him who died and rose again for them. Where-
fore henceforth we know no man according to the
flesh : yea, though we have known Christ accord-
ing to the flesh, yet now we no longer know *him*.
Wherefore

* Gr. died.

Somewhat to answer.] In de-
fence of me, when vain-glory is
falsely imputed to me.

Not in heart.] He insinuates
that his opponents had not the
testimony of their own con-
science.

13. And you may reasonably
defend me. For whether, as
some think, we were beside our-
selves in our selfcommenda-
tion, it was for the service of
God : or whether we were of
a sound mind in speaking well
of ourselves, it was to confirm
your faith, and to give you rea-
son for adhering to me.

14. For, in the whole of my

conduct, my love toward Christ
constrains me to regard the fur-
therance of his gospel.

Were in a state of death.]
Forfeited life by their trans-
gressions. " Were obnoxious
to death, and condemned to
it for their transgressions."
Whitby.

16. Wherefore I am above
all human considerations, all ex-
ternal regards of riches, elo-
quence, descent, &c. Nay,
though Christ hath appeared
to me on the way to Damascus,
and in visions, yet I lay no
stress even on this preemi-
nence.

CHAP.
V.

17 Wherefore if any man *be* in Christ, * *he is* a new creature: the old things are passed away; behold,
18 all things are become new. But all things *are* of God; who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of re-
19 conciliation: † *namely*, that God through Christ re-

* Or, *it is a new creation.* † Or, *for truly God &c.*

17. The 16th v. is the first inference from v. 14, 15. Here St. Paul draws a second inference. Wherefore if any man be a disciple of Christ, he is to consider himself as a new creature; or, "it is a new creation," or state of things, into which he enters. See Gal. vi. 15. compared with Gal. v. 6. 1 Cor. vii. 19. See also Eph. ii. 15. iv. 24. The old things of this world, Jewish ordinances, and heathen ignorance and guilt, are passed away; and new instruction, new obligations, new motives, and new hopes, succeed.

The words τὰ παλαιά seem a gloss. See the authorities for omitting them.

18. But this new dispensation, and all things, are from God.

Who hath reconciled us to himself.] See a like phraseology in

the following verse.

19. *Namely, that God.*] That ὡς ὅτι is equivalent to ὅτι, see c. xi. 21: 2 Thess. ii. 2: and the instances in Wetstein. Others understand these particles in the sense of quandoquidem, quoniam quidem, nam certe; which is very suitable to the place, if authority could be found for it. Oecumenius explains ὡς ὅτι by καὶ γάρ. See also the versions in the polyglot. Thus v. 19. will be a forcible repetition. See on 1 Cor. xv. 16, 17.

Through Christ.] The phrase ἐν Χριστῷ here is equivalent to διὰ 'Ιησοῦ Χριστοῦ in the foregoing verse. Accordingly Chrysostom, Oecumenius and Theophylact explain ἐν by διὰ: and Thomas Aquinas, Hentenius, and Markland in Bowyer, 4to. render ἐν by per. See Estius: and v. 21.

CHAP.

V.

reconciled the world to himself, imputed not to them their trespasses, and committed to
 20 us the doctrine of reconciliation. We are therefore ambassadors * for Christ, as though God besought *you* by us: we, † for Christ, entreat you, “ Be ye reconciled to God.”

21 For God hath made him, who knew no sin, to
 CHAP. VI. be a sin-offering for us, that we may be ‡ justified before God through him.

I Now we *as* working together *with* God, beseech *you* also that ye receive not the § favour of
 2 God in vain: (for *Isaiab* saith, “ I have heard
 “ thee in a time accepted, and in the day of sal-
 “ vation I have assisted thee:” behold, now is
 the

* Or, in the stead, or place, of. † So S. 3. ‡ Gr. become the justification of God. § Or, gracious gospel.

Reconciled.] Reconciliavit. Estius, in the second sense proposed by him, Hentenius, Camerarius, Wetstein, Markland in Bowyer 4to. &c. For the Greek phrase, compare Mark xiii. 25 with Matth. xxiv. 29, and see Acts xvi. 12. Eph. v. 5. Col. iii. 1. Rev. i. 18.

The world.] All who receive the gospel.

Imputed not.] I suppose that *it* should be supplied after λογίζμενος and δέμενος.

And hath committed &c.] St. Paul repeats this, because it tended to conciliate respect towards him.

21. *Justified.*] So as to be

admitted into the Christian covenant by faith; and into heaven, by adding obedience to faith.

1. *You also.*] As well as God. c. v. 20.

The favour of God.] His favour in the gospel preached to you.

2. For whereas *Isaiah*, c. xlix. 8. makes use of the expression, “ I have heard thee in a time of favour, and in a day of deliverance, appointed in my counsels, I have helped thee;” it may be justly said that such a time is now present, when the glad tidings of salvation are proclaimed to all mankind.

CHAP.
VI.

the well-accepted time : behold, now is the day
 3 of salvation :) giving none offence in any thing,
 4 that *our* ministry be not blamed : but in all things
 recommending ourselves as *the* ministers of God ;
 by much patience, by afflictions, by necessities,
 5 by distresses, by stripes, by imprisonments, by
danger in disturbances, by labours, by watchings,
 6 by fastings ; by purity, by knowledge, by long-
 suffering, by kindness, by the Holy Spirit, by
 7 love unfeigned, by the word of truth, by the
 power of God, by the armour of righteousness on
 8 the right hand and on the left ; through honour
 and disgrace, through evil report and good re-
 9 port : as deceivers, and *yet* true ; as unknown, and
yet well known ; as dying, and, behold, we live ;
 10 as chastened, and not killed ; as grieved, yet al-
 ways rejoicing ; as poor, yet making many rich ;
 as having nothing, and yet possessing all things.

Our

5. *By danger in disturbances.*] As at Ephesus. The marginal translation in our bibles is *to* *sings to and fro* ; which Grotius rejects, and Locke adopts.

7. *By the word of truth.*] Preached sincerely and undauntedly.

The armour &c.] The spear and sword were used by the right hand, and the shield by the left.

8. *As deceivers &c.*] In the opinion of some, and yet in reality true.

9. *And, behold, we live.*] He expresses himself as if this was wonderful, considering the many and great dangers to which he was exposed.

10. *Rich.*] In spiritual gifts, in good works, and in future hopes.

CHAP.
VI.

11 Our mouth is opened to you, O Corinthians, our
 12 heart is enlarged. Ye are not straitened in us; but
 13 ye are straitened in your own bowels. Now *as* a re-
 compence for this, (I speak as to *my* children,) be
 14 Ye also enlarged. Be not unequally yoked toge-
 ther with unbelievers: for what fellowship hath
 righteousness with iniquity? and what communion
 15 hath light with darkness? and what * concord
 hath Christ with Belial? or what part hath a
 16 believer with an unbeliever? and what agree-
 ment hath the temple of God with idols? For
 ye are the temple of the living God: as God hath
 said; "I will dwell among them, and walk
 "among *them*; and I will be their God, and
 "they

* Or, *consent*.

11. I freely mention in what I glory; and I use this language for your benefit: see c. v. 12: it is dictated by a heart which expands itself in love toward you.

Locke observes that St. Paul here expresses his affection for the Corinthians in a very pathetic manner.

Elucet in verbis præcedentibus mira quædam *devotio*, ut observavit Augustinus. Grotius.

12. Ye are not straitened in my affection toward you; but in your affection toward me.

13. *Enlarged.*] In your love and deference toward me.

14. Shew your affectionate obedience to me in this respect: Partake not in the religious rites of heathen worshippers. See the first clauses of v. 16, 17.

In the Greek, there is a beautiful allusion to the idolatrous rite forbidden Deut. xxii. 10.

15. *Belial.*] The false god, who profiteth not; as the etymology of the word imports.

16. To you the words may be applied, Lev. xxvi. 11, 12.

The living God.] In opposition to the dead heroes and benefactors whom the heathens worshipped.

CHAP.
VI.

17 "they shall be my people." "Wherefore
"come out from among them, and be ye sepa-
"rated," saith the Lord, "and touch not *any*
18 "unclean thing; and I will receive you, and
"will be a father unto you, and ye shall be unto
"me sons and daughters," saith the Lord

CHAP.
VII.

Almighty.

1 Having therefore these promises, beloved, let
us cleanse ourselves from all defilement of flesh
and spirit, perfecting holiness in *the* fear of God.

2 Receive us: we have wronged no man; we
have corrupted no man, we have defrauded no
3 man. I speak not this to condemn *you*: for I
have said before, that ye are in our hearts to die
4 together and live together. Great *is* my free-
dom of speech toward you, great *is* my glorying
of you: I am filled with comfort, I abound ex-
ceedingly in joy under all our affliction.

For

17, 18. See Isai. lii. 11. 2
Sam. vii. 14: and Grotius on
v. 16.

17. *From among them.*] From
among idolatrous worshippers.

1. *These promises.*] Men-
tioned c. vi. 16—18.

Of flesh and spirit.] All im-
pure actions and desires. The
precept is well adapted to the
dissolute manners of Corinth.

2. *Receive us.*] With en-
larged affection. C. vi. 11, 12.
We are unlike your factious
leaders. We have openly

injured no man; we have cor-
rupted no man by false doc-
trines; we have artfully cir-
cumvented no man.

3. I do not mean to condemn
your conduct. I have said be-
fore that I have a deep affec-
tion for you.

He refers to the sense of c.
vi. 11, 12, and not to the very
words: which is his manner.

4. *Freedom of speech.*] Re-
specting my own conduct; and
my enlargement of heart to-
ward you.

CHAP.
VII.

5 For when we were come into Macedonia, our flesh had no rest, but we were afflicted on every side: without *were* oppositions, within *were* fears.
 6 Nevertheless God, who comforteth those that are brought low, comforted us by the coming of
 7 Titus: and not by his coming only, but by the comfort with which he was comforted because of you, when he told us your earnest desire, your lamentation, your zeal for me: so that I rather
 8 rejoiced. For though I grieved you by *my* epistle, I do not repent; though indeed I did repent: for I perceive that *my* epistle hath grieved
 9 you for a short time only. Now I rejoice, not that ye were grieved, but that ye were grieved to repentance: for ye were grieved * in a godly manner, so † that ye received damage by us in
 10 nothing. For grief in ‡ a godly manner, worketh repentance to salvation, not to be regretted: but the grief of the world worketh death.
 For,

* Gr. according to God. † Gr. that ye might receive. ‡ Gr. according to God.

5. *Fears.*] Lest faction should prevail among you. C. xi. 3.

7. Your earnest desire to rectify every thing agreeably to my first epistle; your lamentation for your past misconduct; your fervent spirit to obey me.

8. *I did repent.*] When I reflected on the agitation of

mind which I had occasioned among you.

10. It seems agreeable to St. Paul's manner that ἀμεταμέλητον should refer to μετάνοιαν.

Death.] It tends to the destruction of those who cherish it.

CHAP.
VII.

- 11 For, behold, this very thing that ye grieved * in a godly manner, what diligence did it work in you, yea, *what* † defence of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* earnest desire, yea, *what* zeal, yea, *what* punishment ! In all things ye have proved yourselves to be
- 12 clear in this matter. Wherefore, though I wrote to you, *I did it* not so much for his cause that had done the wrong, or for his cause that had suffered the wrong, as that your care for us might be made manifest to you, in the sight of God.
- 13 We were therefore comforted by reason of your comfort :

* Gr. according to God. † Or, excusing.

11. *For.*] The first clause of the preceding verse is here proved.

Diligence to obey me; indignation against the incestuous person and my opponents; fear to offend me; desire to satisfy me; punishment, in your animadversion on the impure offender.

Clear in this matter.] Clear at present, in the matter of fomenting divisions, of opposing me, of encouraging him who committed incest.

12. Wherefore, in the wise providence of God, the result of all is this: It appears, by the event, as if I had written to you not for the sake of reclaiming the incestuous son, or of

doing justice to the injured father; but to manifest among you your care for me, in the sight of an approving God. See, for this reading, MSS. versions, and other authorities, in Wetstein. This sense is agreeable to the plain scope of the passage, as Mr. Wakefield observes.

13. *Therefore.*] You having shewn such signs of reformation, v. 11, and such affection toward me, v. 12; on such accounts I could not but be comforted because of the comfort administered to you by Titus, who so explained to you my state of mind as to remove the grief which my former epistle had caused.

CHAP.
VIII.

- comfort: and we rejoiced exceedingly more by reason of Titus's joy, because his spirit was re-
 14 freshed by you all. For if I have gloried to him in any respect concerning you, I have not been put to shame: but as we spake all things to you in truth, so our glorying also, which I *made* before
 15 Titus, is found a truth. And his * tender affection is more abundant toward you; while he remembereth the obedience of you all, how ye
 16 received him with fear and trembling. I rejoice that in every thing I have confidence in you.

CHAP.
VIII.

- 1 NOW we make known to you, brethren, the very † liberal gift bestowed by the churches of
 2 Macedonia; that, under a great trial of affliction, the abundance of their joy, and ‡ the depth of their poverty, hath abounded to § the riches of their

* Gr. *bowels are*. † Or, *the godly gift*. Or, *the godlike gift*. See S. 16. ‡ Or, *their deep poverty*. § Or, *their rich liberality*.

Exceedingly more.] For the Greek phrase see Grotius.

The reason is given in the three following verses.

• *Refreshed.*] By your becoming reception of him, and by the good disposition which prevailed among you.

15. *With fear and trembling.*] With anxious attention and reverence.

1. On this collection among the gentiles for the Jewish Christians in Jerusalem, see

Rom. xv. 25, 26, 27, 31. 1 Cor. xvi. 1. Gal. ii. 10. From the first passage it is evident that this epistle was written before that to the Romans.

The very liberal gift.] See 2 Sam. ix. 3. Ps. lxxx. 10. Acts vii. 20.

2. *Of their joy.*] In their Christian privileges. But Dr. Mangey and Mr. Wakefield conjecture *renew*, of their necessity.

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VIII.

3 their liberality. For to *their* power, (I bear witness,) yea, and beyond their power, *they were*
4 willing of themselves; beseeching us with much intreaty, concerning *their* gift, and the joint ministration of it to * the saints. And *this they did*, not as we expected; but they first gave themselves to the Lord, and to us, by the will of
6 God: so that we desired Titus, that, as he had already begun *to do this*, so he would likewise
7 finish in you this work of liberality also. Now as ye abound in every thing, *in* faith, and utterance, and knowledge, and all diligence, and *in* your love to us; see that ye abound in this work
8 of liberality also. I speak not by *way of* command; but to try the sincerity of your love also,
9 by the diligence of others. For ye know the † gracious goodness of our Lord Jesus Christ, that,

* To the wants of the saints. See S. 17. † Gr. grace.

3, 4. The verb *ἤσαν* may be understood after *αὐθαίρετοι*, or after *δέοντες*. "For being willing of themselves to &c. they besought us &c." Before *τὴν χάριν* we must understand *κατὰ*.

The joint ministration of it.] As concerning my conveyance of their bounty to Jerusalem jointly with others. See v. 19.

5. *They first gave themselves to the Lord &c.*] Having heard of this collection from others, they promoted it agreeably to my wish of their own accord,

previously to any exhortation from me.

6. *Already begun to do this.*] Titus had exhorted the Corinthians to this contribution, when he formerly visited them.

This work of liberality also.] As he has finished in you other good works. C. vii. 13.

8. *But to try &c.*] But to try, as by a touchstone, your sincere benevolence, by a comparison of it with the earnestness and zeal of the Macedonians.

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VIII.

that, though he was rich, yet for your sakes he became poor, that through his poverty Ye might
 10 be rich. And I give *my* judgement in this matter: for this is expedient for you, who have already begun not only to do, but also to have a
 11 willing mind, a year ago. Now therefore fully perform the doing *of it* also; that, as *there was* a readiness to will, so *there may be* a full performance also out of that which ye have. For if there be first a ready mind, *it is* accepted according to what [a man] hath, *and* not according
 13 to what he hath not. For *I mean* not that others
 14 may be eased, and ye burthened: but *that*, by an equality, your abundance *may be a supply* at this time for their want; that their abundance also may be *a supply* for your want: that there
 15 may be an equality, as it is written; “ He that *had*
 “ *gathered*

9. *Rich.*] In the glories of ye have shewn.
 his divine nature.

Poor.] By taking on him a man hath, without distress to human nature, and appearing any. For &c.
 even in an humble state of life. Phil. ii. 7.

10. *Expedient for you.*] It will tend to your reputation, and to your future as well as present happiness.

But to have a willing mind.] Which God approves of; and not the mere deed, which may be done grudgingly. C. ix. 7.

11. *Fully perform.*] Complete in a becoming manner the beneficent act already begun by you: v. 10.

12. *A ready mind.*] Such as

13. I say, according to what a man hath, without distress to any. For &c.

14. *By an equality.*] By that kind of equality which will arise from a reasonable relief of the poor Christians at Jerusalem.

For your want.] For the want of some among you gentile converts.

15. So that there may be a general resemblance to the case mentioned Exod. xvi. 18: that the rich, considering his station and circumstances, may have no superfluity.

CHAP.
VIII.

“gathered much, had nothing over; and he that
“had gathered little, had no want.”

- 16 But thanks *be* to God, who * putteth into the
heart of Titus the same diligent care for you.
17 For he accepted indeed *my* exhortation; but, be-
ing very earnest, he went to you of his own ac-
18 cord. And we sent with him a brother, whose
praise in the gospel *is* throughout all the
19 churches; and not *that* only, but who was † ap-
pointed also by the churches our fellow-traveller
with this liberal gift, which is *to be* ‡ admini-
stered by us to the glory of the Lord himself,
20 and *to the declaration of* our ready mind: we avoid-
ing this, that no man should blame us in this
abundance which is *to be* administered by us;
21 and providing things which are good, not only
in the sight of the Lord, but in the sight of men
22 also. And we have sent with them our brother,

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(whom

* Or, *both put.* MSS. † Or, *chosen.* ‡ *managed.* S. 17.

16. *The same diligent care.]* Which I have.

17. *Of his own accord.]* Anticipating the time proposed by me.

18. *A brother &c.]* Most think that Luke is meant. Apollos, Mark, Barnabas, Silas, Epenetus, and Sosthenes, are mentioned by commentators. The praise of this Christian brother for his labours in preaching the gospel was spread throughout all the churches.

See c. xii. 18.

19. *Of our ready mind.]* In conveying your bounty to Jerusalem. Others read *ὑμῶν*, “your ready mind.”

20. I say, our fellow-traveller; as we avoid this, &c.

22. *With them.]* With Titus, and the brother mentioned v. 18. See v. 23. and c. ix. 3, 5. This Christian brother was probably one of those whose names are suggested above.

CHAP.
VIII.

(whom we have often found diligent in many things, but now much more diligent,) because of the great confidence which *we have* in you.

23 If *any enquire* of Titus, *he is* my partner, and fellow-labourer toward you: or *if* our brethren *be enquired of, they are* the messengers of the

24 churches, *and* the glory of Christ. Wherefore

CHAP. IX. shew ye to them, before the churches, the proof of your love, and of our glorying on your ac-

1 count. For concerning *your* ministration to the saints, it is superfluous for me to write unto you.

2 For I know your readiness, for which I glory of you to those of Macedonia, that Achaia was prepared a year ago: and your zeal hath pro-

3 voked very many. Yet I have sent the brethren, lest our glorying of you should be in vain in this respect; that, as I said *of you*, ye may be

4 prepared: lest, if those of Macedonia come with me,

Which we have.] Or, which he hath, of your good disposition in general, and of your liberality on the present occasion.

1. If *γὰρ* in this place cannot signify *though, yet, however*, see on c. xii. 1, the sense may be: I mention the topics c. viii. 24; for as to the propriety and reasonableness that you should contribute to the wants of the Jewish converts, I have no need to insist on

them.

2. *Readiness.*] To adopt this particular measure.

I glory of you to those of Macedonia.] It follows from this place, and from v. 4, that St. Paul was in Macedonia when he wrote this epistle.

Was prepared.] Had made a collection, though they had not completed it.

3. *Ye may be prepared.*] Altogether, completely.

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IX.

me, and find you unprepared, We should be put to shame (not to say Ye) for this confidence
5 [of glorying.] I have therefore thought it necessary to exhort the brethren, that they would go before to you, and make up beforehand your bounty, before spoken of *by me*, that *it* might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 However, this *I say*; He who soweth sparingly, will reap also sparingly; and he who soweth * bountifully, will reap also bountifully.

7 *Let* every man *give* according as he chooseth in his heart; not with pain, or by constraint: for

8 God loveth a cheerful giver. And God *is* able to make every gift abound toward you; that, having always all sufficiency in all things, ye
9 may abound to every good work: (as it is written, "He hath dispersed abroad; he hath given
" to the poor: his righteousness remaineth for

N 2

"ever."

* Gr. *in blessings*.

4. *Not to say Ye.*] This is thrown in with delicacy and address.

Confidence.] For the original word, see Hebr. iii. 14, and Wetstein's quotations.

5. *Before spoken of by me.*] To the Macedonians. Bounty

is called *εὐλογία* or blessing, from a metonymy of the effect, because it produces blessing.

Covetousness.] And not as extorted from a sordid temper. Or, "and not as an advantage taken of you." See Bowyer, 4to. in loc. and p. 541.

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IX.

- 10 “ever.”) Now may he who supplieth feed to the sower, both supply bread for your food, and multiply your seed sown, and increase the fruits
- 11 of your righteousness; ye being enriched in all things to all liberality, which causeth thanksgiving by us to God. For the ministration of this service not only supplieth the wants of the saints, but aboundeth also in many thanksgivings
- 12 to God; (while, by the experience of this ministration, men glorify God for your professed subjection to the gospel of Christ, and for your liberal contribution to them, and to all men;)
- 13 and * in their prayer for you, who long after you for the exceedingly bountiful gift *bestowed* by you.
- 14 [Now] thanks *be* to God for his unspeakable
- 15 † gift.

CHAP.
X.

- 1 NOW I Paul beseech you by the meekness and gentleness of Christ, (*I* who in outward appearance *am* humble among you, but when absent am bold toward you;) now I intreat you, *I say*, that I may not be bold, when present, with that

* Or, and it aboundeth also *in*. † Or, *bounty*.

10. Some point thus.—
sower, and food to eat, both supply and multiply &c.

11. *By us.*] Through our ministration of it to the Christians at Jerusalem. See v. 12.

12. *Of this service.*] Of this charitable collection, so generally made.

14. And while they glorify God in their prayers for you, who have a strong affection toward you.

1. *Humble.*] I think that the ambiguous word in the original means base; and that here, as v. 10, there is a reference to the language of St. Paul's adversaries.

CHAP.
X.

that confidence with which I think to be bold
 against some, who think of us as if we walked
 3 according to the flesh. For though we walk in
 the flesh, we do not war according to the flesh;
 4 (for the weapons of our warfare *are* not fleshly;
 but * mighty through God to the casting down
 5 of strong holds;) casting down reasonings, and
 every high thing which exalteth itself against
 the knowledge of God, and bringing into captivity
 6 every thought to the obedience of Christ; and
 † being ready to avenge all disobedience, when
 your obedience is ‡ complete.

7 Do ye look on things according to the outward
 appearance? If any man trust in himself that he
 is Christ's, let him of himself think this also,
 that, as he *is* Christ's, so we likewise [*are*
 Christ's.]

* Or, *very mighty to.* † See S. 67. ‡ S. 67.

2. *Against some.*] The fac-
 tious Corinthians and their
 leaders.

3. *According to the flesh.*] With secular views.

4. *Are not fleshly.*] There is
 no fraud, self-interest, or cor-
 rupting of the word of God,
 imputable to me. C. iv. 2.

Strong holds.] Vice, igno-
 rance, all the fastnesses of
 Satan and his instruments.

5. *Reasonings.*] See Rom.
 ii. 15. Proud and impious
 reasonings; as appears by what
 follows.

Every high thing] An allu-
 sion, says Grotius, to the bat-

lements of walls.

Every thought.] Every im-
 moral or false imagination of
 the heart.

6. *To avenge all disobedience.*] Of those who continue facti-
 ous; when I have made the
 well-disposed part of you obe-
 dient to the authority of Christ.

7. *Things according to the
 outward appearance.*] External
 privileges and advantages.

That he is Christ's.] A mi-
 nister of Christ. C. xi. 23.

Of himself.] Of his own ac-
 cord, without being reminded
 by me,

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X.

8 Christ's.] For though I should glory in a somewhat extraordinary manner of our authority, which the Lord hath given us for your edification, and not for *your* destruction, I should not
 9 be ashamed : but *I forbear*, that I may not seem
 10 as if I would terrify you by *my* epistles. For *his* epistles, it is said, *are* weighty and powerful ; but *his* bodily presence *is* weak, and *his* * speech
 11 contemptible. Let such an one think this, that as we are in word by epistles when absent, such
 12 *we will be* in deed also, when present. For we dare not place ourselves in the *same* rank, or compare ourselves, with some who commend themselves : but they, measuring themselves by themselves, and comparing themselves with themselves,

* Or, utterance.

8. *I should not be ashamed.*] I should not be put to shame : I should assert what fact would verify.

9. *But I forbear, that &c.*] After *five* MSS. and 4 ed. in Wettstein add *de*. Vulg. also has, Ut autem : and Syr. supplies, At ego negligo. See also Grotius ; and Dr. Owen, in Bowyer : 4to.

I had translated as Dr. Owen does, before I observed his note.

10. *His epistles.*] They were sent from one church to ano-

ther, to be publicly read. Col. iv. 16.

His speech.] His pronunciation : perhaps on account of his nervous tremor. See on c. xii. 7.

12. I say, such we will be in deed also, when present. I leave you to draw the conclusion. For &c.

If we omit *ὁ οὐρανός*, the participles *μετρώμενος* and *συγκρίνων* are put for *μετρώσει* and *συγκρίνεται*. See on Rom. v. 11.

CHAP.
X.

13 selves, [are not wise.] But we will not glory of things beyond *our* measure; but concerning the measure of the * line which God hath allotted to
14 us, that we should reach even to you. For we stretch not ourselves too far, as though we reached not to you: for we came even as far as
15 to you in *preaching* the gospel of Christ; not glorying of things beyond *our* measure, *that is*, in the labours of other men; but having hope, when your faith is increased, that we shall be enlarged among you, as concerning our line, abundantly;
16 so as to preach the gospel in the *parts* beyond you, *and* not to glory in another man's line of things
17 made ready for us. But he that glorieth, let
18 him glory in the Lord. For not he who commendeth himself is approved, but whom the Lord commendeth.

I wish

* Gr. of the line of that measure which.

13. Nor will I imitate my opponents in another respect. I will not glory in preaching the gospel to those who have not been measured out, or allotted, to me: or, in the labours of others: v. 15.

Reach even to you.] Without omitting the intermediate coun-

tries.

15. *Among you.*] Inhabitants of Achaia. C. i. 1.

18. *Whom the Lord commendeth.*] Here, by spiritual endowments; and hereafter, by admitting him into glory. 1 Cor. iv. 5.

CHAP.
XI.

- 1 I wish that ye would bear with me a little in *mine*
 2 inconsideration : and indeed bear with me. For
 I am jealous of you with * a godly jealousy : for I
 have espoused you to one husband, that I may
 3 present *you as* a chaste virgin to Christ. But I
 fear lest, as the serpent deceived Eve through his
 subtilty, so your minds should be corrupted from
 4 the simplicity which is in Christ. For if he that
 cometh *among you* preach another Jesus whom we
 have not preached, or *if* ye receive another Spirit
 which ye have not received, or another gospel
 which ye have not accepted, *nevertheless* ye might
 well

* Or, with great jealousy.

1. St. Paul praises himself by way of defence against calumny; which, according to Plutarch, is justifiable. See the quotations in Wetstein here, and c. xii. 11.

2. My desire to raise myself in your opinion above my opponents proceeds partly from my affection toward you. For &c.

I am jealous of you.] See ζήλῳ γυναικα. Numbers v. 14.

I have espoused you.] See the Greek, Prov. xix. 14. Hammond and Schoettgenius suppose an allusion to the ἀρμολαί, or ἀρμόσυντοι, among the Lacedemonians, whose office was to form the lives and manners of women. I am obliged to Dr. Symonds, p. 49, for the re-

ference to Schoettgenius.

To one husband.] In opposition to all others.

3. *I fear.*] Notwithstanding my care and instruction.

Simplicity.] Of manners and of doctrine.

In Christ.] Which becomes a Christian. That ἐς is sometimes used for ἐν, see Mark i. 9. Luke i. 20. John i. 18. 2 Thess. ii. 4.

4. *For if he that cometh.*] For introduces another reason for bearing with him : v. 1. *He that cometh* is a mild periphrasis for the principal leader of the faction.

Preach another Jesus &c.] Whereas in fact he builds inferior materials on the foundation laid by me.

CHAP.
XI.

5 well bear with *me*. For I suppose that I am *in*
6 nothing inferior to the chiefest apostles. But
though *I be* rude * in speech, yet *I am* not in
knowledge ; but in every thing we have been
7 made manifest toward you among all men. Have
I committed an offence in humbling myself, that
Ye might be exalted ; inasmuch as I have preached
8 to you the gospel of God without cost ? I spoiled
other churches, and took wages from *them*, that
9 I might minister to you : and when I was pre-
sent with you, and wanted, I was chargeable
to no man : for that which was wanted by me,
the brethren who came from Macedonia sup-
plied : and in every thing I have kept myself
from being burthensome to you, and will keep
myself.

* Or, *utterance*.

4, 5, Ye might well bear with me. Why ? For I suppose &c.

6. St. Paul answers an objection to his preeminence as an apostle.

Rude in speech.] See I Cor. ii. 1, 4. His opponents therefore among the Corinthians called him *rude in speech*.

Among all men.] I have given proof of my apostleship and integrity repeatedly and publicly to all in your city. Some omit *ἐν παντί*. Add Æth. to the au-

thorities in Griesbach. It may be a gloss on *ἐν παντί*.

7. I proved my disinterestedness by preaching gratuitously to you.

In humbling myself.] By working with my own hands, and enduring hardships.

8. It might seem as if I spoiled &c. That a stipend was his right, see I Cor. ix. 7—14. *Καὶ ἐδέχοντο, ἰσάγνια*. Hesych.

9. *No man.*] Among you.

CHAP.
XI.

10 *myself.* As the truth of Christ is in me, this glorying of mine cannot be stopped in the regions
 11 of Achaia. Why? because I love you not?
 12 God knoweth *otherwise.* But what I do, *that* I will also do; so as to cut off occasion from those who desire occasion; that, wherein they glory,
 13 they may be found even as we. For such *are* false apostles, deceitful workmen, transforming
 14 themselves into apostles of Christ. And no wonder: for Satan also transformeth himself into an
 15 angel of light. *It is* therefore no great thing, if his ministers also transform themselves as ministers of righteousness: whose end will be according to
 16 their works. I say again; Let no man think me inconsiderate: but if otherwise, yet receive me as one inconsiderate, that I also may glory a little.

10. *The truth of Christ.]* The truth which Christ observed. *Εἰς ἐμὴν* may be equivalent to *ἐν ἐμοί*, which is the reading, or rather the explanation, of three MSS. or it may signify, *concerning me, with respect to me.*

Hence we learn that some had attributed his gratuitous preaching among the Corinthians to his want of affection for them.

12. *Who desire occasion.]* Of imputing secular views to me: to the end that, if my opponents will glory, they may have

such matter of glorying in this respect as I have.

13. But this is impossible. For &c.

Workmen.] In the gospel.

14. *Satan also &c.]* Perhaps St Paul had in view Job i. 6. "Pretending to do the work of an angel of light, and to be a ministering spirit to those whom he purposes to destroy." Whitby. A tone of great authority is assumed in v. 13, 14.

16. *I say again.]* See v. 1.

I also.] As well as my opponents.

CHAP.
XI.

- 17 a little. That which I *shall* speak, I speak *it* not according to the Lord, but as through inconsideration, in this confidence of glorying.
- 18 Since many glory according to the flesh, I also
- 19 will glory. For ye gladly bear with the in-
- 20 siderate, since ye *yourselves* are wise. For ye bear with it, if a man bring you into slavery, if a man devour *you*, if a man take *of you*, if a man exalt
- 21 himself, if a man smite you on the face. As concerning dishonour, I say that we have been

17. It has been well remarked that this is said by way of concession. See Pol. Syn. note v. and observe Beza's words in particular, which are; "Quod dixit se non secundum Dominum loqui, per concessionem dixit, & formam ipsam orationis, non autem rem ipsam, considerans; cum alioqui vera sit ipsius oratio, & sanctissimus ipsius scopus." St. Paul's language amounts to this. "I am ready to adopt your language, that what I speak by way of selfpraise I speak inconsiderately, v. 1; and not in a manner becoming a disciple of Christ." He first asserts, v. 16, that his glorying was justifiable; and then he modestly grants that such glorying has the appearance of inconsideration, and may be imputed to it by some. He then goes on to deliver his commendation of himself in the most delicate manner, particularly c. xii. 2. The whole passage may

be considered as the finest instance of self-commendation which occurs in any writer.

But as through inconsideration.] Non hæc de se prædicatione in se est ἀφροσύνη, sed circumstantias non bene expendentibus speciem ejus rei potest præbere. Grotius.

18. *According to the flesh.*] As to external privileges.

19. And ye may well suffer me to glory thus. For your superior wisdom [an irony] enables you to bear with the inconsideration of others.

20. *If a man &c.*] He delicately alludes to some leading person among his opponents. If a man subject you to his imperious will, exact a large stipend, receive private gifts besides, proudly exalt himself over you, treat you contumeliously in the highest degree.

21. With regard to the usual causes of dishonour, I say that I have had my share of infirmities: 1 Cor. ii. 3. iv. 10. 2 Cor.

CHAP.
XI.

- been weak. Yet whereinfoever any is bold, (I
 22 speak inconsiderately,) I also am bold. Are they
 Hebrews? so *am* I. Are they Israelites? so *am*
 I. Are they Abraham's offspring? so *am* I.
 23 Are they ministers of Christ? (I speak * *as* one
 out of his mind,) I *am* more; in labours more
 abundant, in stripes far exceeding, in prisons
 24 more frequent, in deaths often. Five times I
 received from the Jews forty *stripes* except one.
 25 Thrice I was beaten with rods, once I was
 stoned, thrice I suffered shipwreck, a night and
 26 a day I floated in the deep. *I have been in jour-*
nies often, in dangers from † rivers, in dangers
from

* Or, *vs* one void of reason. Or, *as beside myself*. † Or, *floods*.

Cor. x. 10. xi. 30. but I am equal to any in external privileges and advantages.

That *ὡς ἑνὸς* is equivalent to *ἑνὸς*, see the note on c. v. 19.

I once thought the interpretation of this verse new: but I am much pleased to find that it has the authority of Grotius.

22. *Hebrews.*] By language; and not Hellenists.

Israelites.] According to their genealogies; tracing themselves up to the patriarchs.

23. *As one out of his mind.*] This is a very strong apology for his glorying.

In deaths.] In such situations as threatened death.

24. *Forty stripes except one.*]

The number of stripes could not exceed forty, by the law of Moses. Deut. xxv. 3. The *σούτες* was used by the Jews in this punishment. See Josephus, quoted by Whitby in loc.

25. *Beaten with rods.*] This was the Roman manner of punishment. See Acts xvi. 21, 22.

In the deep.] Perhaps on a wreck. Or, "in an open boat, on the loss of the ship; St. Paul continuing out at sea in that dangerous situation." Paley's *Horæ Paulinæ*. p. 137.

26. *Dangers from rivers.*] While I passed wide, rapid, and swollen rivers.

CHAP.
XI.

- from robbers, *in* dangers from *mine own* countrymen, *in* dangers from the gentiles, *in* dangers in the city, *in* dangers in the desert, *in* dangers on the sea, *in* dangers among false brethren ; in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
- 28 Besides the things which are without, the troubles which assail me daily, *in* the care of all the churches. Who is weak, and I am not weak ?
- 30 who falleth away, and I burn not ? If I must needs glory, I will glory of the things which
- 31 concern my weakness. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth that I speak not falsely.
- 32 In Damascus, the governour under king Aretas guarded the city of the Damascenes, desiring to
- 33 apprehend me : and I was let down by the wall through a window in a basket ; and escaped his hands.

Doubtless

28. *Besides the things which are without.*] Besides such external inconveniences as I have recounted.

29. Who is weak in the faith, Rom. xiv. 1, and I do not sympathise with him, do not bear with him, do not avoid leading him into sin by my example ? Rom. xiv. 21. Who is ensnared into any offence, and I do not burn with zeal to

restore him ?

32. *The governour.*] The Prefect of Syria Damascena, under Aretas, a king of Arabia, who had subjected Damascus. See Grotius. Hammond. Sale's Koran. Prel. Disc. p. 11. Michaelis translated by Marsh. i. 55. the note on Acts ix. 2. and Wetstein.

CHAP.
XII.

- I Doubtless it is not expedient for me to glory.
Yet I will come to visions and revelations of the
2 Lord. I know *concerning* * a disciple of Christ,
(whether in the body, I know not; or whether
out of the body, I know not; God knoweth;) that such an one fourteen years ago was caught
3 up to the third heaven. And I know *concern-*
ing such an one, (whether in the body, or out of
4 the body, I know not, God knoweth,) that he
was caught up into paradise, and heard unspeak-
able words which it is not possible for man to
utter.

* Gr. a man in Christ.

1. *It is not expedient.*] It brings upon me the suspicion of vain-glory.

For *δι* some read *δε*. I must needs boast, since ye have compelled me. Yet it is not expedient for me.

Supposing *γὰρ* to be causal, we must supply; "It is necessary to premise this." For, &c. That it may be rendered, *Yet*, see Mark vii. 28. 1 Pet. iv. 15.

Visions and revelations.] A vision is an appearance presented to the mind of a person sleeping or waking; a revelation is a suggestion of a truth, or fact, by the Spirit of God.

2. *Concerning a disciple of Christ.*] Grotius rightly explains *hominem in Christo* by *Christianum*. St. Paul modestly speaks of himself.

Griesbach places the comma at *ἐν Χριστῷ*.

In the body.] By being actually caught up to heaven.

Out of the body.] By a vision impressed on the mind. Compare Acts xii. 9.

The third heaven.] The highest heaven, where God manifests his glory. The Jews divide the heavens into the seat of the clouds, the seat of the stars, and the seat of God.

4. *Into paradise.*] It seems to me that St. Paul speaks of the same vision, here and v. 2; and therefore that paradise is equivalent to the third heaven, the habitation of the holy angels.

It is not possible &c.] Through the divine assistance they were understood by him, though they are unspeakable to man.

CHAP.
XII.

- 5 utter. Of such an one I will glory: but of myself I will not glory, except in my weaknesses.
- 6 For if I were willing to glory, I should not be inconsiderate; for I should speak the truth: but I forbear, lest any one should think concerning me above what he seeth me *to be*, or what he
- 7 heareth from me. And lest I should be too much exalted by the exceeding greatness of God's revelations, there hath been given to me a thorn in the flesh, that a messenger of Satan might buffet me, lest, *I say*, I should be too much exalted.

Con-

5. This is a delicate and beautiful way of commending himself.

6. *For.*] Supply: And yet I may be permitted to glory. *For &c.* Or render *γὰρ* *Yet.*

But I forbear.] But I refrain from the mention of what is true; desiring no other opinion of me than what is suggested by my miracles which you have seen, and my inspired doctrines which you have heard.

7. *A thorn in the flesh.*] Some bodily infirmity. See Gal. iv. 14, Whitby, and Jortin's sermon on this text, vol. iv. London ed. Perhaps the heavenly glory made a stronger impression on St. Paul's nerves than his strength could bear, and affected him with a degree of palsy, and with a tremulous pronunciation. See Dan. viii. 27. x. 8, 11, 17.

That a messenger of Satan might buffet me.] The event of which was, that Satan's instruments, such as the false apostles among you, despised and vilified me.

This is the punctuation of Bengelius. But some point thus: "there hath been given to me a thorn in the flesh, a messenger of Satan, to buffet me." According to this pointing, the natural evil under which St. Paul laboured is attributed to Satan; which was popular language among the Jews. See Luke xiii. 16.

Lest, I say, I should be too much exalted.] There are good authorities for omitting these words. But repetitions are not uncommon in St. Paul's writings. See on 1 Cor. xv. 13, 14.

CHAP.
XII.

- 8 Concerning this I besought the Lord thrice,
 9 that it might depart from me. And he said
 unto me: " My * favour is sufficient for
 " thee: for my power is made perfect in
 " weakness." Most gladly therefore I will ra-
 ther glory in my weaknesses, that the power
 10 of Christ may rest upon me. I take pleasure
 therefore in weaknesses, in shameful treatment,
 in necessities, in persecutions, in distresses for
 the sake of Christ: for when I am weak, then I
 11 am strong. I am become inconsiderate: ye have
 compelled me: for I ought to have been re-
 commended by you: for I am in nothing inferior
 to the chiefest apostles, though I am nothing.
 12 The signs indeed of an apostle have been wrought
 among you in all patience, in signs and wonders
 and

* i. e. *gracious assistance.*

8. *The Lord.*] St. Paul repeatedly besought the Lord Jesus, when he appeared to him in a vision; and in a vision he received the answer recorded v. 9.

9. *My favour.*] My favourable assistance in your preaching of the gospel is sufficient to secure its success: for my power is illustrated by the weakness of the instruments which I use in converting mankind.

Rather glory &c.] Than be afflicted or discouraged by them.

10. *For when I am weak*

&c.] For when I am weak in body and in outward appearance, then am I strong through the divine cooperation.

11. *Inconsiderate.*] As it were inconsiderate.

Compelled me.] By the detraction and opposition prevalent in the unsound part of your church.

Though I am nothing.] This is beautifully added, to soften the seeming arrogance of what he had said.

12. *Patience.*] He makes this virtue one sign of a true apostle, with a view to the characters of the false apostles.

CHAP.
XII.

- 13 and mighty works. For what is it wherein ye have been inferior to other churches, unless *it be* that I myself was not burthensome to you? forgive me this wrong. Behold, a third time I am ready to come unto you; and I will not be burthensome to you: for I seek not your's, but you. For the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend, and be altogether spent, for * you: though loving you most abundantly, I am less loved *by you*.
- 16 But be it so: "I did not burthen you; nevertheless, being crafty, I caught you by
- 17 "guile." Did I overreach you by any of those
- 18 whom I sent unto you? I desired Titus *to go*, and with *him* I sent a brother. Did Titus any way overreach you? walked we not in the same
- VOL. II. O spirit?

* Gr. *your souls*.

13—*inferior—wrong*.] A fine irony.

14. *A third time*.] He had been with them once: he purposed to go a second time, c. i. 15; but deferred his journey for good reasons: c. i. 23: now he is a third time ready. Observe c. xiii. 2: and see Dr. Wall's note.

15. *Spend*.] My labour, my substance, and my life.

Abundantly.] I suppose that the comparative is here used for the superlative. See c. ii. 4. Mr. Locke refers to c. vi. 12, 13.

Or, the sense may be; "even supposing that, the more abundantly I love you, the less I were loved by you."

16. He suggests the objection of some opponent.

CHAP.
XII.

- 19 spirit? *walked we* not in the same steps? Think ye that we again defend ourselves to you? we speak before God in Christ: and *we do* all things, beloved, for your edification. For I fear lest, when I come, I may not find You such as I would, and *lest* I may be found by you such as ye would not: lest *there be* contentions, envyings, wrath, strife, evil-speakings, whisperings, swellings, disturbances: *and* lest, when I come again, my God may humble me among you, and I may bewail many that have heretofore sinned, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CHAP.
XIII.

- 1 This third time, *I say*, I *am ready to* come unto you. By the mouth of two or three witnesses every matter shall be established. I have told beforehand, and I *again* tell beforehand (as present the second time though now absent) those who

19. *Defend ourselves.*] By intimating that our spirit and conduct were praise-worthy.

In Christ.] As professing a belief in Christ, as being in the number of his disciples.

20. *For I fear &c.*] And it is expedient and seasonable that I should endeavour to promote your edification. For &c.

21. *Humble.*] Afflict.

Bewail.] Punish, but with pain to myself.

1. *I am ready to come.*] I have

an intention to come, I am preparing to come. See on c. xii. 14.

By the mouth &c.] Agreeably to Deut. xix. 15, every matter which criminales any shall be proved by two or three witnesses.

2. *I have told beforehand.*] See 1 Cor. iv. 18, 19.

As present the second time.] This shews that his personal appearance among them would be his second visit.

CHAP.
XIII.

who have heretofore sinned, and all others, that, if
 3 I come again, I will not spare * *them*: since
 ye seek a proof that Christ speaketh by me,
 who with respect to you is not weak, but
 4 is powerful among you; (for though he
 was crucified through weakness, yet he liv-
 eth through the power of God; for we also
 are weak in him, yet we shall live with him
 through the power of God *shewn* toward you;)
 5 try yourselves, whether ye be in the faith;
 prove yourselves. Know ye not *concerning* your-
 selves, that Jesus Christ is in you, unless ye be
 6 any way reprobates? But I hope that ye will
 7 know that we are not reprobates. Now I pray

O 2

to

* S. 90.

3. *A proof.*] To be evi-
 denced by the exercise of my
 authority.

Powerful among you.] In a
 display of miracles and spiritual
 endowments.

4. *Through weakness.*]
 Through the weakness of that
 human nature which he took
 upon him, and that voluntary
 submission to his persecutors
 which was apparent weakness.

Through the power of God.]
 Who raised him from the dead.
 Rom. i. 4.

For we also &c.] This is
 another proof of Christ's power.
 He will manifest his power in
 me also at the resurrection of
 the righteous; though I am

now his weak and persecuted
 disciple. C. xii. 10.

5. *Prove &c.*] *δοκιμάζετε* here
 refers to *δοκιμῆν*, v. 3. Prove
 your own selves, and not me:
 as thus you will not have per-
 sonal experience of my aposto-
 lical power. See Griesbach's
 punctuation, which I have
 nearly followed.

*Unless ye be any way repro-
 bates.*] *Nisi sicubi, nisi in ali-
 quo.* See Pol. Syn. "in some
 degree:" Dr. Owen. Bow-
 yer, 4to. Unless ye prevent
 the manifestation of Christ's
 power and influence in you,
 Rom. viii. 10, by any kind of
 conduct which will not bear
 the touchstone of his gospel.

CHAP.
XIII.

- to God that ye do no evil; *I pray* not that We may appear approved, but that Ye may do what
 8 is good, and that We may be as reprobates. For we cannot do any thing against the truth, but
 9 *we can* for the truth. For we are glad when we are weak, and ye are strong; and for this we
 10 pray also, *even* your perfection. Wherefore I write these things, being absent; lest, being present, I should use sharpness, according to the power which the Lord hath given me, *but* to edification, and not to destruction.
- 11 Finally, brethren, farewell. Be perfect, be of good comfort, be of the same mind, live in peace: and the God of love and peace will be
 12 with you. Salute one another with an holy kiss.
 13,14 All the saints salute you. The favour of the Lord Jesus Christ, and the love of God, and the partaking of the Holy Spirit, *be* with you all.

7. *I pray not.*] So Vatablus and Menochius in Pol. Syr.

Approved.] By the exercise of my power.

As reprobates.] As if we could not give a proof of our apostleship in punishing obstinate opponents.

8. I say, my prayer is that ye may do what is good. For then no Apostle of Christ can inflict judgements on you.

9. I say, that we may be as reprobates; that is, as having the appearance of weakness with respect to inflicting punishment on you. For we are glad when we appear weak in this sense, and ye strong in

Christian virtues and endowments.

We pray also.] *Also* refers to v. 7.

10. *I should use sharpness.*] See the Greek phrase, 2 Macc. xii. 14.

11. *Be of the same mind.*] This is an exhortation to concord and unanimity, in opposition to the divisions about teachers which prevailed among them. See Rom. xii. 16. xv. 5. Phil. ii. 2. iii. 16. iv. 2. "Hold together in communion and love." Dr. Wall.

Live in peace.] Abstaining from mutual injuries.

T H E
E P I S T L E
O F
S A I N T P A U L
T O T H E
G A L A T I A N S.

CHAP.
I.

- 1 **P**AUL, an apostle, (not from men, nor by
man, but by Jesus Christ, and God *the* Father,
2 who raised him from the dead,) and all the brethren that are with me, to the churches of Galatia :

Some Judaizing Christians had inculcated on the Galatians the necessity of conforming to the law of Moses, and had thus perverted them from the true gospel. The Apostle's main object is, to shew that Christians were not bound to observe the ceremonial law.

This epistle, says Markland, is written with more than usual warmth and spirit. See Bowyer. 4to.

1. *Not from men.*] Originally; not from the suggestion, or instruction, of men.

Nor by man.] By his ministration, like Matthias.

But by Jesus Christ, &c.] By the ministration of Christ who appeared to me; and ultimately, by the act of God.

CHAP.

I.

3 latia: favour be to you, and peace, from God
 4 *the* Father, and *from* our Lord Jesus Christ; who
 gave himself for our sins, that he might deliver
 us from this present evil age, according to the
 5 will of our God and Father; to whom *be* glory
 for ever and ever. Amen.

6 I wonder that ye are so soon removed from
 him who called you into [the] favour [of Christ,]
 7 to a different gospel: which *indeed* is not *one and*
 another; but there are some who trouble you,
 8 and desire to pervert the gospel of Christ. But
 though we, or an angel from heaven, preach any
 gospel unto you, besides that which we have
 9 preached unto you, let him be accursed. As we
 have said already, so I now say again; If any one
 preach any gospel unto you besides that which
 10 ye have received, let him be accursed. For do I

now

4. *Gave himself.*] A sacrifi-
 cal term: offered himself on
 the cross.

Evil age &c.] A description
 comprehending both Jews and
 Gentiles: Rom. iii. 9: Christ
 acting thus, and proposing this
 end, according to the will of
 our God and Father.

6. *From him who called you.*] He means himself. See c. v. 8.

Into the favour of Christ.] Into the gracious covenant of the gospel.

E is often used for *eis*.

7. *Another.*] But I recal the word *different*. The gos-

pel is not sometimes one thing, and sometimes another. Hebr. xiii. 8. Compare 2 Cor. i. 13. xi. 4.

Ei μὴ is equivalent to *ἀλλὰ*, as 1 Cor. vii. 17.

8. *An angel from heaven.*] This is putting a strong case, by way of illustration.

9. A repetition for the sake of emphasis.

10. I preach not a different gospel, in compliance with Jewish prejudices, and to avoid persecution. For &c.

Now.] After having done and suffered so much for the gospel.

CHAP.
I.

now approve myself to men, or to God? or do I seek to please men? [for] if I still pleased men, I should not be *the* * servant of Christ.

- 11 But I declare to you, brethren, that the gospel preached by me is not according to man.
12 For I neither received it from man, nor was I taught *it* but by the revelation of Jesus Christ.
13 For ye have heard of my former behaviour in the Jewish religion, that I exceedingly persecuted the
14 church of God, and laid it waste; and made a proficiency in the Jewish religion above many of the same age in mine own nation, being more exceedingly zealous of the traditions of my fathers:
15 but when it pleased God, who separated me † *to the*

* Gr. *slave*. † See S. 32: and Rom. i. 1.

Approve myself to.] Endeavour to conciliate: recommend myself to. So ἡρεσκον is here used for "endeavoured to please."

Or do I seek to please men.] This clause is omitted in Æth. with the approbation of Dr. Mill, Dr. Owen, and Mr. Wakefield. Dr. Owen thinks it probable that it was a marginal explanation of ἀνθρώπους πείθω. See Bowyer, 4to.

For if I still pleased.] Some MSS. and versions omit *for* here. If we retain it, we must supply, This would be unworthy conduct: for &c.

11. *According to man.*] Of human origin, received from men, or taught by them: as

v. 12. explains the phrase.

12. I have removed the point from ἐδιδάχθην, though contrary to the authority of the best editions.

13. This appears from the following facts. For &c.

14. *Traditions.*] Not only more exceedingly zealous of the law, but of the traditions mixed with it.

15. Some read, "But when it pleased Him who separated me &c." that is, who foresaw from the beginning of my life that I should be a fit instrument in propagating the gospel; see Jer. i. 5; and who, in his fit time converted me by the special favour of an extraordinary revelation.

CHAP.

I.

the gospel from my mother's womb, and called *me*
 16 by his favour, to reveal his son by me, that I might
 preach the glad tidings of him among the gentiles;
 I did not confer immediately with flesh and blood;
 17 nor did I go up to Jerusalem to those that were
 apostles before me; but I went into Arabia, and
 18 returned to Damascus. Then, after three years,
 I went up to Jerusalem, that I might see Peter;
 19 and abode with him fifteen days. But I saw
 none other of the apostles, except James, the
 20 Lord's brother. (Now *concerning* the things
 which I write unto you, behold, *as* in the pre-
 21 sence of God, I speak not falsely.) Afterward I
 22 went into the regions of Syria and Cilicia; and I
 was unknown by face to the churches of Judea,
 23 which were in Christ: but they had only heard,
 that he, who formerly persecuted us, now
 preached the faith which formerly he laid waste.
 24 And they glorified God because of me.

THEN,

18. *That I might see Peter.*] Not learn of him, not consult with him.

19. *Brother.*] The Jews, and the Greeks and Romans, give a latitude to this word. James may have been the son of a brother, or of a sister, to the virgin Mary.

20. It appears by this vehemence of asseveration, and by v. 11, 12, 22, that the Judaizers had represented St. Paul as one who had learnt the gospel by resorting to the Apostles, and other Christians, in Jerusalem and Judea.

CHAP.
II.

- 1 THEN, after fourteen years, I went up again
to Jerufalem with Barnabas, and took with me Ti-
2 tus alfo. And I went up by revelation, and com-
municated to them that gospel which I preach
among the gentiles; but privately to thofe that
were of reputation, left I might run, or might have
3 run, in vain. But not even Titus, that *was* with
me, being a * gentile, was compelled to be cir-
cumcised :

* Gr. Greek.

1. *After.*] That *διὰ* is used for *μετὰ*, fee Matth. xxvi. 61. Mark ii. 1.

I went up again.] See c. i. 18. and Acts xv. 2. He went up to Jerufalem from Antioch, to confult the church about the freedom of the gentiles from Jewish rites.

2. *By revelation.*] Made to himfelf, or to fome other prophet. This circumftance is not mentioned by St. Luke.

To them.] To the apoftles and elders at Jerufalem. A construction *πρὸς τὸ σημαινόμενον*.

Privately.] Because many could not bear the doctrines, that the gentiles had a right to admiffion into the Chriftian church, and that all converts were exempted from Jewish obfervances.

Left I might run &c.] Left I might run hereafter, or might have run formerly, to no purpofe. An allufion to one of the Grecian games.

His future and former labours would be defeated, if the chief apoftles difapproved of his doctrine.

3. *That was with me.*] Who was my companion in my journey from Antioch to Jerufalem. This was great fortitude in St. Paul, confidering the ftrength of Jewish prejudices. See Acts x. 28. xi. 3. It was alfo an explicit declaration of his sentiments on the fubject of conforing with gentile converts; and a plain evidence to the Galatians, as Locke obferves, that circumcifing fuch was no part of the gospel preached by him.

A gentile.] Born of parents who were gentiles; and of courfe uncircumcised in his infancy.

Was compelled to be circumcised.] I did not interpoſe my perfuaſion and authority for that purpofe. He gives the reaſon of his conduct in the following verſe.

CHAP.
II.

- 4 cumcised : and that because of false brethren brought in privily, who came in privily to spy out our freedom which we have in Christ Jesus,
 5 that they might bring us into slavery : to whom we yielded by subjection, no not for an hour ; that the truth of the gospel might continue with
 6 you. But * concerning those who † appeared to be considerable, (whatsoever they were, it maketh no difference to me : God accepteth no man's

* Gr. *from.* † Gr. *seemed to be somewhat.*

4. The construction will be clear by supplying *Now I did this*, or, *Now this was done*, because of &c.

False brethren.] It appears from Acts xv. 1, 5, 24, that they were Pharisees ; and that the council at Jerusalem passed a censure on them.

Brought in privily.] Qui se arte insinuabant, subinducebant, subinferebant. Compare similar words, Rom. v. 20. 2 Pet. ii. 1. Jude 4.

Our freedom &c.] From Jewish rites, which freedom we have as Christians.

Slavery.] To the yoke of the Mosaic law.

5. *By subjection.*] Locke excellently observes that though St. Paul complied with the Jewish law from the motive of expedience to others, 1 Cor. ix. 20, yet he would not yield

when subjection was claimed as due.

That the truth of the gospel &c.] The purity of it, the non-necessity of mixing Jewish rites with it, might lastingly remain [*permaneret*] among you.

6. The literal rendering is this : " But from those who " seem to be somewhat— " (whosoever they were, it " maketh no difference to me : " God accepteth no man's " person :) for those who seem " &c.

After the word *somewhat*, St. Paul was about to add, *I received no instruction* : but, having thrown in the parenthesis, he resumed his sentence under another form ; and in resuming it he used γὰρ, because the fact advanced proves the assertion that God is no acceptor of persons.

CHAP.
II.

man's person : for) those, *I say*, that appeared *to be considerable*, in conference added nothing to
 7 me. But, on the contrary, when they saw that the gospel of the uncircumcision was committed to me, as *the gospel* of the circumcision was to Pe-
 8 ter : (for he who wrought powerfully in Peter to the apostleship of the circumcision, wrought
 9 powerfully in me also toward the gentiles ;) and when James, * and Peter, and John, that appeared to be pillars, perceived the favour which was bestowed on me, they gave to me and Barnabas the right hands of fellowship ; that We *should go* to the gentiles, and They to the circumcision :
 10 only *desiring* that we should remember the poor ; which very thing I was earnest also to do.

But

* Gr. *Cephas*.

Those that appeared to be considerable.] Who were really men of eminence ; the Greek being equivalent to τῶν ἐνὶ τῇ ἐκκλησίᾳ.

Lardner observes that Paul got the start of all the rest in preaching to the gentiles, and had laboured among these with great success, while the rest were still in Judea teaching Jews : and that the ministry of Peter, and of the other apostles with him, was employed for some time, solely, or however chiefly, among Jews in Judea ; though

afterward they preached very freely to gentiles, in several parts of the world. Suppl. to Cred. iii. 150.

9 *The right hands of fellowship.*] Acknowledging us their colleagues and fellow workers in the gospel.

10. The pronouns αὐτὸν τῷ are pleonastic, after the Hebrew and Syriac manner.

By *the poor* St. Paul means the poor Saints, or Christians, at Jerusalem. Rom. xv. 26.

CHAP.
II.

- 11 But when Peter came to Antioch, I withstood him to his face, because he was to be blamed.
- 12 For before some came from James, he ate with the gentiles: but, when they were come, he withdrew and separated himself, fearing those
- 13 of the circumcision. And the other Jews also dissembled with him; so that Barnabas likewise was carried away with *them* by their dissimulation.
- 14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said to Peter in the presence of *them* all; “If thou, being a Jew, “live according to the manner of the gentiles, and “not according to that of the Jews, why compellest thou the gentiles to live like the Jews? “We,

11. *To Antioch.*] Whither I had gone before him. Acts xv. 30.

To be blamed.] In the Greek the participle is used for the adjective: as Hebr. xii. 18, *ψιλαφωμένω*.

12. *From James.*] From Jerusalem, where James was.

He withdrew himself.] Se subduxit, subtraxit, furtim id agens. His reason was, an undue fear of the converted Jews: from which unworthy motive he acted contrary to the revelation made to him, and to his declared sentiments; and thus obstructed the progress of Christianity among the gentiles. See Acts x. 15, 28, 34, 35. See also Lardner on

Ward's dissertations. London 1762. c. vii. p. 160.

13. *Dissembled.*] Concealing their real sentiments through fear.

14. *According to.*] That *πρὸς* has this sense, see 2 Cor. v. 10.

According to the manner of the gentiles.] Eating with the gentiles animals slain by them. See v. 12.

Why compellest thou &c.] Why, by an inconsistent conduct, and by the influence of a great example, do you induce the gentiles to think that Jewish rites and customs are of indispensable obligation; those very rites with which you have occasionally dispensed.

CHAP.
II.

- 15 “ We, *who are* Jews by nature, and not finners
16 “ of the gentiles, since we know that a man is
“ not justified by *the* works of *the* law, but by
“ faith in Jesus Christ; even We have believed
“ in Jesus Christ, that we might be justified by
“ faith in Christ, and not by the works of *the*
“ law: for by *the* works of *the* law no * man
17 “ can be justified. But if, while we seek to be
“ justified by Christ, we ourselves also be found
“ finners, *is* Christ *the* minister of sin? By no
18 “ means. For if I build again the things which
“ I have destroyed, I make myself a transgressor.
“ For

* Gr. *flesh*.

15. *By nature.*] In our natural, original, state.

Sinners.] The gentiles were idolatrous and immoral from their very religion. See 1 Cor. vi. 1.

Such terms are applied to the whole body of the gentiles; as *ἀγιοι* is to that of Christians.

16. *Is not justified.*] Cannot be accepted of God, so as to enter into the new covenant with him, on a plea of obedience to the law of Moses.

Even We.] And much more should the gentiles, whose religious advantages are so far inferior to what we enjoy. Rom. iii. 1, 2.

For by the works of the law &c.] St. Paul gives the rea-

son, Rom. iii. 20: because the law multiplied offences. See also Rom. iv. 15. v. 20. vii. 7. viii. 3. Gal. iii. 10.

17. *Be found sinners.*] As we must be, if we undertake to perform the whole law of Moses.

Is Christ the minister of sin?] Is Christ, is the great Saviour and Redeemer himself, the author of a dispensation which leaves men under sin, subjects them to it, multiplies it on them? The question implies St. Paul's indignation at such a consequence.

18. It will follow, I say, that Christ leads to sin, or transgression. For if I re-establish the necessity of observing that law which I annulled

CHAP.
II.

19 " For I, through the law, have died to the law,
 20 " that I might live to God. I have been cruci-
 " fied with Christ : nevertheless I live ; yet not
 " I, but Christ liveth in me : and the life which
 " I now live in the flesh, I live by faith in
 " the Son of God, who loved me, and delivered
 21 " up himself for me. I do not make void the
 " favour of God : for if justification *come* by the
 CHAP. " law, then Christ died in vain."
 III.

I O unwise Galatians, who hath bewitched you,
 before whose eyes Jesus Christ hath been here-
 tofore

led by my decree at Jerusalem,
 and by my former declarations
 and conduct, I rest my accept-
 ance with God on a law
 which places me in the class
 of transgressors.

19. But I ought not to build
 again what I have destroyed.
 For &c.

Through the law.] By the
 tenour of the law itself, which
 foretels that better covenant
 which Christ has introduced,
 I am wholly freed from ob-
 serving the law.

To God.] Under the Chris-
 tian law, which God now en-
 acts.

20. I have been crucified,
 as it were, together with
 Christ, to a law of works and
 therefore of transgressions : yet
 I live, or rather Christ lives
 in me ; as I lead my present
 religious life through faith in

the Son of God, by which
 faith I have been admitted into
 covenant with God.

21. I do not frustrate the
 undeserved favour of God in
 the gospel : for if justification
 in the sight of God, so as to be
 admitted into covenant with
 him, and consequently to be-
 come heirs of future glory, c.
 v. 5, can arise from observing
 the law, then there was ano-
 ther way to the divine favour
 on earth and in heaven than
 by the death of Christ ; then
 the old covenant of the law su-
 perseded the necessity of the
 new covenant by Christ.

1. *Bewitched you.*] The
 word is used metaphorically.
 Who hath influenced you ;
 as it were by the power popu-
 larly attributed to magical
 words and rites ?

CHAP.
III.

- tofore clearly set forth [among you] *as* crucified ?
- 2 This only I desire to learn from you : Received ye the Spirit by *the* works of *the* law, or by *the*
- 3 hearing of faith ? Are ye so unwise ? having begun with the Spirit, are ye now made perfect by
- 4 the flesh ? Have ye suffered so many things in
- 5 vain ? if indeed *it must be* even in vain. He therefore who ministered to you the Spirit, and wrought miracles among you, *did he thus* by *the* works of *the* law, or by *the* hearing of faith ?
- 6 even as “ Abraham believed God, and it was “ counted to him for righteousness.” Know
- 7 therefore that those who * are of faith, are *the*
- 8 sons of Abraham. And the scripture, having foreseen

* Or, *have faith.* See L. 55.

Among you.] The words *ἐν ὑμῖν* are omitted in some MSS. and versions : but they may be considered as a Hebrew pleonasm. “ Before whose eyes I formerly represented Jesus Christ in a lively manner, as having suffered crucifixion.” “ To whom I so clearly preached Christ crucified.”

2. *Only.*] As sufficient to decide the point : since the receiving of the Spirit is the earnest of present adoption and of future glory.

3. Having begun with spiritual gifts and a spiritual religion, are ye now made perfect, are ye not rather debased and burthened, by the carnal ordinances of the law ?

4. Have ye suffered so many

persecutions in vain ? If indeed the event shall prove that they have been suffered in vain : which I will not suppose ; but rather trust that you will see your errors and amend them.

5. I understand *ἔπειτα* after the two participles ; and suppose that St. Paul speaks of himself with his usual delicacy. None but Apostles could impart the Spirit.

6. The faith of him who communicated, and of you who received, the Spirit, was rewarded in like manner as the faith of Abraham was.

7. *The sons.*] His imitators, and heirs of the promise made to him.

CHAP.
III.

foreseen that God would justify the gentiles by faith, proclaimed before glad tidings to Abraham, *saying*; “Through thee all nations shall
 9 “be blessed.” So those that * are of faith
 10 are blessed with faithful Abraham. For as many as are of *the* works of *the* law, are under a curse: for it is written; “Curst *is* every one
 “who continueth not in all the things which
 “are written in the book of the law, to do them.”
 11 But that no man is justified by *the* law in the sight of God, *is* evident: for “the just shall
 12 “live by faith.” Now the law is not of faith: but “he who doeth them, shall live by them.”
 Christ

* Or, *have faith.*

8. *Through thee.*] By the birth of Christ among thy descendants.

10. *Of the works of the law.*] The phrase is opposed to *of faith*, v. 7, 9.

A curse.] The reason follows. See also 2 Cor. iii. 6.

All the things.] The emphatical word *all* occurs Deut. xxviii. 1. It is inserted in Italics by our translators Deut. xxvii. 26; where the Hebrew word for it ought to be reinstated in the original, from Sam. MSS. and the lxx. The law therefore, considering the infirmity of human nature, Rom. viii. 3, subjects its vota-

ries to a curse, instead of deriving on them a blessing.

11. But it is manifest, by the tenour of the Christian covenant, that works of the law are not required as the condition of being admitted into that covenant. Ye all know that belief in Jesus, as the Christ, is sufficient for this purpose; agreeably to the declaration of the prophet Habakkuk, The just &c. See the note on Rom. i. 17.

12. Now the law does not require faith, but works; by pleading which none could be received into the Christian covenant. Rom. iii. 9.

CHAP.
III.

- 13 Christ hath redeemed us from the curse of the law, having been made a curse for us: (for it is written, "Curfed *is* every one that hangeth on
- 14 "a tree:") that the blessing of Abraham might come on the gentiles through Jesus Christ; that we might receive the promise of the Spirit by faith.
- 15 Brethren, (I speak according to the manner of men,) though *it be* but a man's covenant, yet, if it be confirmed, no man disannulleth it
- 16 or * addeth to it. Now to Abraham and to his seed the promises were made. (It is not said, "And to seeds," as of many; but, as of one;
- VOL. II. P " And

* Or, *altereth it.*

13. *Redeemed.*] By abolishing the law, and dying to establish a better covenant.

A curse.] That is, as it were accursed: treated by men as if he had committed a crime worthy of death, and of the divine wrath. Deut. xxi. 23.

14. *Of Abraham.*] Promised to him: v. 8: that, according to this blessing, we gentiles might receive the Spirit, on the sole previous condition of faith.

15. To make use of an example drawn from the affairs of men, none disannuls, or superadds to, a duly ratified covenant even of a *man*.

16. Now here is a case in which *God* makes promises to

Abraham and to his seed.

I am persuaded that from οὐ λέγει το Χριστός is a marginal note inserted into the text. 1. The promises were made to Abraham, through Isaac and the seed of Isaac: they were not made to Christ, who is the grand subject of them. 2. Neither οὐ nor σπέρμα is used plurally for descendents.

Consult Grotius, Locke, and Doddridge, on the text as it now stands. According to their interpretation, the Apostle says, in bad Greek, that the promises were made, not only to one line but to one great Descendent of that line.

CHAP.
III.

- 17 “And to thy seed,” which is Christ.) And this I say, *that* the covenant which God confirmed before [concerning Christ,] the law, which was four hundred and thirty years after, doth not disannul, so as to make the promise of
 18 none effect. For if the inheritance *be* of *the* law, *it is* no more of promise: but God freely gave *it*
 19 to Abraham by promise. *To* what *purpose* then *was* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* * ministered by
 20 angels through the hand of a mediator. Now a mediator is not *a mediator* of one; but God is one.

* Or, *delivered*.

18. *For if the inheritance be of the law, it is no more of promise.*] The reason is, because obedience to law makes reward a matter of debt; whereas in fact the inheritance, or Abraham's reward, was a free gift by promise. See Rom. iv. 4, 14.

19. *It was added.*] It was superadded between the Abrahamic and Christian dispensations. *Προστίθη*, which is a well supported reading, though Griesbach prefers *ἐτίθη*, answers accurately to *παρεισήλθε*, Rom. v. 20.

Because of transgressions.] To restrain the idolatry and immoralities with which the world abounded.

Till the seed should come.] And the law was to subsist, till that generation of Israelites in whose time the Messiah was to appear.

Ministered by angels.] See Acts vii. 53. Hebr. ii. 2. These texts are consistent with others which attribute the giving of the law to God; who is said to do what his instruments do by his power and authority.

20. The sense of this verse, as usually given, is: Now a mediator supposes more parties than one: and of these parties the unchangeable God is one. The Ethiopic translator has, *Dominus unus est duorum*; interpreting, as I suppose.

I have

CHAP.
III.

- 21 one. Is the law then against the promises of
 God? By no means: for if a law had been given,
 which could have bestowed life, *then* truly justi-
 22 fication would have been by the law. But the
 scripture hath * included all together under sin,
 that the promise by faith in Jesus Christ might
 23 be given to those who believe. But before faith
 came, we were kept under the law, † included
 together to the faith which was afterward to be re-
 24 vealed. So that the law was our guide to Christ,
 25 that we might be justified by faith. But now
 faith is come, we are no longer under a guide.

P 2

For

* Or, *shut up.* † Or, *shut up together.*

I have long thought this passage a gloss: an opinion confirmed by Michaelis, in Bowyer, 4to. and in Marsh's translation, ii. 410.

22. Is the law then inconsistent with the promises of God made to Abraham? By no means: It is an inferior covenant, which cannot bestow life. For if it could have done this generally, that is, if it could have afforded the natural and effectual means of so doing, then might men have been placed by it in a state of present and final acceptance with God.

All.] See ps. xiv. 2. Rom. iii. 10 &c. All the world: Jews as well as gentiles. τὰ πάντα which is also the reading of some, Rom. xi. 32, is used for τῶς πάντας. See John vi.

37, 39.

23. *Faith came.]* The gospel-covenant was proposed.

Kept.] We were under the custody and inflexible rigour of the law: c. iv. 3. Locke. Or, We were guarded against idolatry and immorality by the law.

24. *Guide.]* The original word anciently meant a conductor, qui puerum in ludum ducebat & reducebat. See the note Ter. ed. Westerhov. Phorm. i. ii. 94. The law was our conductor to Christ in our state of pupillage. How? By its doctrines, moral precepts, types, and prophecies: and by shewing the difficulty of performing a law of works.

25. But the better covenant being established, the introductory one ceases.

CHAP.
III.

26 For ye are all *the* sons of God by faith in Christ
 27 Jesus. For as many of you as have been bap-
 28 tized into Christ, have put on Christ. There is
 neither Jew nor * gentile, there is neither slave
 nor free, there is neither male nor female : for ye
 29 all are one in Christ Jesus. But if ye *be* Christ's,
 then ye are the seed of Abraham, [and] heirs
 CHAP. according to the promise.
 IV.

1 Now I say *that* the heir, as long as he is a
 child, differeth nothing from a † servant, though
 2 he be master of all ; but is under tutors and
 guardians, until the time appointed by *his* father.
 3 So we likewise, when we were children, were
 in ‡ servitude under the elements of the world :
 but

* Gr. Greek. † Or, *slave*. ‡ Or, *slavery*.

26. *All.*] Not one particular people, but all mankind ; and that, by the easy condition of faith in Jesus Christ.

27. I say, the sons of God. For by baptism ye engaged to put on the character of Christ ; Rom. xiii. 14 ; and belief in Christ, and imitation of him, will entitle you to that high privilege.

28. *There is neither male nor female.*] Under the law, males only entered into covenant with God.

One.] Some read *iv*. One person, one body : all national, civil, and personal distinctions are done away among Christians,

as far as religion is concerned.

29. But [or, Now] if ye be Christ's, then are ye the seed of Abraham by imitating his faith, and heirs according to the promise made to all nations : v. 8. See Rom. iv. 16.

3. *When we were children.*] And therefore wanted instruction and discipline.

Under the elements of the world.] Under an introductory and ritual law, which occupied us about the things of this world. Observe Col. ii. 8, 20. Hebr. ix. 1. The phrase seems opposed to the spiritual and perfect law of Christ.

CHAP.
IV.

4 but when * the fulness of the time was come,
God sent forth his son, born of a woman, born
5 under *the* law, to redeem those that were under
the law, that we might receive the adoption of
sons.

6 And because ye are sons, God hath sent forth
the Spirit of his Son into our hearts, crying out,
7 “Abba,” *that is*, Father. Wherefore thou art
no more a † servant, but a son; and if a son,
8 then an heir [of God] through Christ. At that
time however, when ye knew not God, ye served
9 those who by nature are not gods: but now, af-
ter ye have known God, or rather have been
known by ‡ Him, how turn ye again to the
weak

* Or, *the full time*. † Or, *slave*. ‡ Gr. God.

4. *The fulness of the time.*] A fit state of the world for the introduction of the gospel; considering the religious, moral, political, and literary circumstances of mankind. The expression answers to the mature age of the pupil as appointed by his father, mentioned v. 2.

Born under the law.] To which he regularly conformed himself.

5. *To redeem.*] From its slavery and curse. See c. iii. 13.

6. *Crying out, &c.*] Impel-

ling and entitling us to invoke God under the title of Abba; the Syriac word for Father.

8. *At that time.*] In the time of your servitude.

By nature.] But only in the imaginations of men.

9. *Have been known by Him.*] God having acknowledged you as his sons, by admitting you into covenant and giving you the Spirit.

Again.] That *παλιν ἄνωθεν* is no unusual pleonasm, see Wetstein.

CHAP.
IV.

weak and poor elements to which ye desire to
 10 be again * in servitude. Ye observe days, and
 11 months, and seasons, and years. I fear concerning you, lest I have bestowed on you labour in vain.

12 Brethren, I beseech you, be as I *am*; for I also *am* as ye *are*. Ye have not wronged me in
 13 any thing: but ye know that in weakness of the
 14 flesh I preached the gospel to you at first: and [my] trial which was in my flesh ye did not set at nought nor scorn: but ye received me as an
 15 angel of God, *or even* as Christ Jesus. What therefore [were] your † congratulations of yourselves?

* Gr. *enslaved*. † Or, *was your felicitation of yourselves?*

Weak.] See Rom. viii. 3. Hebr. vii. 18. The law was comparatively weak in the motives which it afforded to the practice of goodness: it was also weak as to justifying its votaries.

Poor.] As to conferring spiritual gifts, pardon, peace, and an inheritance in heaven.

To be again in servitude.] The law of Moses was abolished; and the Galatians revived it. See c. v. 1. Thus they subjected the world a second time to a yoke from which it had been rescued. -

But Locke says that the Galatians desired to be a second time in servitude; first to false gods, v. 8, and then to Judaism.

10. Ye observe the seventh day, new moons, the passover

and other stated feasts, and the sabbatical year.

12. The punctuation and sense may be: Be one with me; for I also am one with you: brethren, I beseech you. [See similar language, 1 Kings xxii. 4.] And there is just reason that I should be one with you, considering your former conduct toward me. Ye &c.

13. But, on the contrary, ye know &c. v. 13, 14, 15.

In weakness of the flesh.] This he calls his trial in the next verse: and his thorn in the flesh, 2 Cor. xii. 7.

15. How great therefore was your former felicitation of yourselves on my account? For you would have given me the very strongest proofs of your affection.

CHAP.
IV.

selves ? for I bear you witness that, if *it had been*
 possible, ye would have plucked out your own
 16 eyes, and have given them to me. Am I there-
 fore become your enemy, when I tell you the
 17 truth ? *Some* zealously affect you, *but* not well :
 yea, they desire to exclude you, that ye may zea-
 18 lously affect them. But *it is* good to be always
 zealously affected in a good thing ; and not only
 19 when I am present with you, my children, of
 whom I travail in birth again, until Christ be
 20 formed in you. But I could wish to be present
 with you now, and to change my voice : for I
 doubt concerning you.

21 Tell me, ye who desire to be under *the* law,
 22 do ye not hear the law ? For it is written, that
 Abraham had two sons ; one by a bond-woman,
 and

16. Change not your con-
 duct toward me, because I
 assert your freedom from the
 Mosaical law.

17. *Exclude you.*] From the
 privileges of Christians ; or,
 from my affection.

18. *In a good thing.*] Such
 as the pure doctrine of the gos-
 pel. Or, toward a good man.

20. *And to change my voice.*] From the paternal language
 which I used v. 19, to the ma-
 gisterial.

I doubt concerning you.] Whether you will stand fast in

your Christian liberty. C. v. 1.

21. *Tell me &c.*] This is
 authoritative. See v. 20.

Hear the law ?] With
 reverence, and submission to
 its authority. The law is
 sometimes used for the books
 of the Old Testament in ge-
 neral. See John x. 34.

Let me then engage your
 attention, by accommodating
 the language of these books to
 my present purpose ; let me il-
 lustrate my argument by bor-
 rowing from them an apt com-
 parison.

CHAP.
IV.

- 23 and another by a free-woman. But he *that was*
of the bond-woman, was born according to the
flesh; whereas he of the free-woman *was* by pro-
24 mise. Which things are spoken *by me* allegori-
cally: for these are the two covenants; the one
from mount Sinai, bearing children to * ser-
25 vitude, which is Agar: (for this Agar is mount
Sinai

* Or, *slavery*.

23. *According to the flesh.*] Without a divine promise and interposition.

24. *Which things are spoken by me allegorically.*] Or, which things are *here* allegorised by *me*. That is, which things I may instructively consider as if they had a further meaning than the historian gave them. Dr. Wall's note is, "St. Paul makes the comparison."

Allegoria est figura qua aliud dicitur aliud significatur. Fit vero, non solum continuatis metaphoris, sed quibusvis aliis ejusdem generis. See the Thesauri of Rob. and Henry Stephens.

Tully says, ad Att. ii. 20, Si erunt mihi plura ad te scribenda, ἀλληγορίαις obscurabo. His allegory consisted in substituting other names for real ones. See ib. epist. 23. Thus St. Paul allegorised ἡ χριστός, I Cor. x. 4. See also Rom. x. 6, 7. Eph. iv. 9.

But I rather think that these words have been inserted into the text from the marginal note

of some interpreter. They are omitted in the Æthiopic.

For these are the two covenants.] The causal particle γὰρ may seem to authenticate the clause which Æth. omits: as it seems to introduce a reason for it. But, like γὰρ v. 22, it may give a reason for hearing the law. The words αἱ δύο are doubtful.

For these, the bondwoman and the free, may be usefully considered as resembling, or representing, the Jewish and Christian covenants; [see ἐν in ὁ. Gen. xli. 26;] the former given from Mount Sinai bearing children to servitude, [c. iv. 1, 3, 7, 9. v. 1.] which covenant is denoted by Agar.

25. For the term Agar represents the covenant which was made on mount Sinai in Arabia, and corresponds to the present Jerusalem: for Jerusalem is mostly under servitude to the law, by far the greatest part of her children wearing that heavy yoke.

CHAP.
IV.

Sinai in Arabia, and answereth to the Jerusalem which now is : for she is in * servitude with her
 26 children :) but the Jerusalem from above is the
 27 free-woman, who is our mother. For it is written ; “ Rejoice, thou barren, who bearest not ;
 “ break forth and shout, thou who travailest
 “ not ; for the desolate hath many more children,
 28 “ than she that hath an husband.” Now we,
 brethren, according to the manner of Isaac, are
 29 *the* children of promise. But as then he that
 was born according to the flesh persecuted him
that was born according to the spirit, even so *it is*
 now.

* Or, *slavery*.

26. *But the Jerusalem from above.*] Ἡ δὲ answers to μία μὲν, v. 24: and *from above* is opposed to *which now is*, v. 25. See Hebr. xii. 22. Rev. iii. 12. Bishop Pearce, see epistolæ duæ, ingeniously conjectures ἀπὸ Ἱερουσαλήμ, in opposition to ἀπὸ ὄψεως Σινᾶ, v. 24: but ἄνω shews the extent of St. Paul's divine illumination in his acquaintance with prophetic language.

Is the freewoman.] Represents Sarah, the mother of us Christians in general: you gentile converts being the sons of Abraham by imitating his faith; and Sarah bearing children to freedom from the law, and to the inheritance of God's

promises, in the Jewish converts descended from her.

27. I say, “ our mother,” comprehending you gentiles. For the words of Isaiah, c. liv. 1, are true of the Christian Jerusalem, however depressed she may appear to the Jews. She shall have a far more numerous offspring than the Jewish church ever had, though the spouse of Jehovah.

29. *Persecuted.*] Derided, insulted; Gen. xxi. 9; so now do the Jews persecute us Christians. This is a delicate way of admonishing and reprehending the Jewish persecutors.

According to the spirit.] By promise and miracle.

CHAP.
IV.

30 now. Nevertheless, what saith the scripture?
 “ Send forth the bond-woman and her son: for
 “ the son of the bond-woman shall not be heir
 “ with the son of the free-woman.”

31 So then, brethren, we are not children of the
 CHAP. V. 1 bond-woman, but of the free. Stand firmly
 therefore in the freedom with which Christ
 hath made us free, and be not again put * un-
 der the yoke of servitude.

2 Behold, I Paul say unto you that, if ye be
 circumcised, Christ will profit you nothing.

3 Yea, I testify again to every man who is circum-
 cised, that he is a debtor to do the whole law.

Christ

* Or, *encumbered with.*

30. But let me convey fur-
 ther instruction to you Jews
 from the passage in the writings
 of Moses. As the bond-woman
 and her son were cast out;
 so you who disbelieve the gos-
 pel, and oppose its preachers,
 are to be rejected, and ex-
 cluded from the inheritance
 promised to us.

It is probable that St. Paul
 thus adapted a part of the Mo-
 saic history to his purpose, not
 only because it was conforma-
 ble to the manner of teaching
 among the Jews, but that he
 might convey to his country-
 men harsh truths indirectly and
 with address.

31. Since therefore we are
 children of promise, v. 28,
 and are persecuted like the

heir, it follows that we are
 children of the *free-woman*.

1. In consequence of which
 “ stand fast in the *freedom*
 with which Christ hath made
 us *free*; and be not again put
 under the yoke of *servitude*.”

2. *Circumcised.*] Expecting
 to be justified by circumcision;
 v. 4, 5; and considering it as
 a matter of necessity that you
 gentiles should thus enter into
 covenant with God.

3. To make a greater im-
 pression, I repeat it that per-
 sons who are thus circumcised,
 and who consider subjection to
 that rite as an indispensable du-
 ty, vacate the covenant of
 grace, and solemnly stipulate
 to perform the whole law of
 Moses. C. iii. 10.

CHAP.
V.

4 Christ is become of none effect to you, whoso-
 ever of you * seek to be justified by *the* law ; ye
 5 are fallen from *the covenant* of favour. For we
 by the Spirit look for the hope of justification
 6 through faith. For in Christ Jesus neither cir-
 cumcision availeth any thing, nor uncircumcision ;
 7 but faith which worketh by love. *Once* ye ran
 well : who hindered you that ye might not obey
 8 the truth ? This persuasion *came* not from him
 9 who called you. A little leaven leaveneth the
 10 whole lump. I am persuaded concerning you,
 through the Lord, that ye will not think other-
 wise *than I do* : but he who troubleth you will
 bear

* Gr. *are justified*.

5. *By the Spirit.*] By the gospel-covenant, which the Spirit attests, and which communicates the Spirit. C. iii. 3.

Look for the hope of justification.] Expect present acceptance with God, and the future glorious hope of that acceptance.

Through faith.] Through faith which worketh by love : v. 6 : that is, which produces obedience to God's commands : see I Cor. vii. 19 : a principal Christian duty being put for the whole Christian duty.

6. I say, through faith. For &c.

7. *Ran.*] A metaphor from the Grecian games.

Who.] What Judaizers ? what Perversers ? See v. 12.

8. *From him who called you.*] From me who converted you. Some omit &c. " Was this persuasion from him who called you ? "

9. A few seducers may corrupt all. I Cor. v. 6. Hence it follows that those who disturbed them [v. 12.] were few in number.

10. *Through the Lord.*] Through the goodness and assistance of the Lord.

CHAP.
V.

- 11 bear *his* judgement, whosoever he be. And *as to* myself, brethren, if I still preach circumcision, why do I still suffer persecution? then would the stumbling-block of the cross be done away.
- 12 I could wish that they * were even cut off
- 13 who disturb you. For, brethren, ye have been called to freedom: only *use* not freedom for an occasion to the flesh, but by love † serve one
- 14 another. For all the law is fulfilled in one commandment,

* Or, *would even cut themselves off* from you. † Or, *be slaves one to another*.

Will bear his judgement.] Such judgement might be censure, excommunication, or the infliction of bodily disease. It might be future punishment also; the case of impenitence being supposed.

Whosoever he be.] How eminent soever he may now appear.

11. Hence we learn that some had falsely objected to St. Paul his having preached the necessity of circumcision among the gentiles: and that not preaching it was a principal cause why the Jews persecuted him, and why that people was alienated from the gospel.

12. *Even cut off.]* By the judgement of God; he inflicting diseases to the destruction of the body, and the salvation of the soul. 1 Cor. v. 5. For the Greek, see Bowyer 4to. where Kuster de verbo medio p. 66, is quoted to shew that

the future of the middle voice signifies passively. St. Paul uses ὀφελος with an indicative mood, 1 Cor. iv. 8. and 2 Cor. xi. 1: in which latter place ἀνέχεται is the true reading.

13. For, brethren, such are enslavers of you, who have been called &c.

Use not freedom.] In the Greek, ἐχρησται may be understood. Use not your evangelical freedom for an occasion of dispute and contention, and of provocation and scandal to the Jewish Christians.

Serve.] This word is elegantly and forcibly used, in opposition to *freedom*. Though called to freedom, yet enter into the servitude of love; however cautiously you should avoid servitude to the law.

14. *All the law.]* As far as it relates to our fellow creatures.

CHAP.
V.

mandment, *even* this; “Thou shalt love thy
15 “neighbour as thyself.” But if ye bite and de-
vour one another, take heed that ye be not con-
sumed by one another.

16 Now I say; Walk by the Spirit, and fulfil not
17 the desire of the flesh. For the flesh desireth
against the Spirit, and the Spirit against the
flesh: and these are contrary the one to the other;
so that ye do not the things which ye would.

18 But if ye be led by the Spirit, ye are not under
19 *the* law. Now the works of the flesh are mani-
fest, which are *these*; [Adultery,] fornication,
20 uncleanness, lasciviousness, idolatry, * sorcery, ha-
tred, contentions, rivalries, wrath, disputes, divi-
21 sions, heresies, envyings, murthers, drunkenness,
revel-

* Or, *poisoning*.

15. *Bite and devour.*] After the manner of wild beasts.

16. *Of the flesh.*] Of the body, or animal part.

17. *So that ye do not.*] The event therefore is, that often ye do not practise what your mind approves of. Rom. vii. 19.

18. *Ye are not under the law.*] Ye are under a covenant of favour, and are heirs of God. Compare Rom. viii. 13, 14, with v. 16, 17, 18.

20. *Idolatry.*] With its im- pure attendant rites. See 1 Pet. iv. 3.

Sorcery.] Magical incanta- tions, with a murderous or malicious design. The apostle does not ascribe any effect to such rites; but condemns the usual intention of them.

Hatred, contentions.] Settled enmities, sharp though tempo- rary contentions.

Divisions.] Under different leaders.

Heresies.] The adopting of doctrines, and the forming of parties in maintenance of such doctrines, from secular views or contentious motives.

CHAP.

V.

revellings, and such-like: of which I tell you be-
 forehand, as I have also told *you* beforehand,
 that those who do such things will not inherit the
 22 kingdom of God. But the fruit of the Spirit
 is love, joy, peace, long-suffering, gentleness,
 23 goodness, faithfulness, meekness, temperance:
 24 against such things there is no law. Now those
 that are Christ's have crucified the flesh with *its*
 25 passions and desires. If we live by the Spirit,
 26 let us walk also by the Spirit. Let us not be
 vain-glorious, provoking one another, envying
 one another.

Brethren,

21. *Revellings.*] Feastings attended with loose songs and dances.

As I have also told you beforehand.] When I was with you.

22. *Gentleness.*] Facility of manners, kindness.

Goodness.] A disposition to beneficent actions.

Faithfulness.] Fidelity.

Against such things.] Against such-like dispositions and actions there is no prohibiting or condemning law; no stern law, like that of Moses. See 1 Tim. i. 9.

Non admodum probandam reor quorundam anxiam diligentiam, qui in hujusmodi catalogis solent & numero laborare, & in distinguendis singu-

lis superstitiose torqueri; cum probabile sit Paulum congeriem quandam malorum & bonorum produxisse, quæ fere consequi solent: non quod hæc sola sint, sed quod in his sit summa. Erasmus.

Hence we may account for the addition of ἀγνεία in some MSS. and vers. v. 23: and perhaps for that of μοιχεία v. 19.

24. *Have crucified.*] Have bound themselves to be dead to unlawful passions and appetites.

25. *If we live by the Spirit.*] If, as Christians, as new men, we live by that Spirit which raises us from the death of sin.

26. *Vain-glorious.*] Like your ambitious leaders.

CHAP.
VI.

I Brethren, if a man be even discovered in any
offence, ye that are spiritual restore such an one
in the spirit of meekness; considering thyself,
2 lest thou also be tempted. Bear ye one another's
3 burthens; and thus fulfil the law of Christ. For
if a man think himself to be something, when he
4 is nothing, he deceiveth himself. But let every
man try his own work; and then he will have
glorying in himself alone, and not in another.

5 For every man * will bear his own burthen.

6 Now let him that is taught in the word,
make him that teacheth partaker of all good
7 things. Be not deceived: God is not deluded:
for whatsoever a man soweth, that he will reap
8 also. For he who soweth to his flesh, from the
flesh will reap destruction: but he who soweth
to the Spirit, from the Spirit will reap ever-
9 lasting life. And let us not be weary in well-
doing: for in due time we shall reap, if we faint
not.

* Or, *must*.

1. *That are spiritual.*] Who walk by the Spirit.

Restore.] To a sense of duty, and to right conduct.

2. Bear with each other's infirmities. Rom. xv. 1.

3. For every man has his infirmities, which should humble him. For &c.

4. *Try.*] By the test of the evangelical law: and then he will have matter of glorying in

his personal obedience, and not in causing others to judaize. See v. 13.

5. This is necessary. For at the last day &c.

7. *Is not deluded.*] It is impossible to delude him by fraud or hypocrisy.

Reap.] At the last day.

8. *Destruction.*] See 1 Cor. iii 17. 2 Pet. ii. 12.

CHAP.
VI.

- 10 not. As therefore we have opportunity, let us do good to all *men*; but especially to those that are of the household of faith.
- 11 Ye see how large an epistle I have written to
- 12 you with mine own hand. As many as desire to make a fair shew in the flesh, such * would compel you to be circumcised, only lest they
- 13 should be persecuted for the cross of Christ. For neither do they themselves that are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh.
- 14 But far be it that I should glory, except in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.
- 15 For in Christ Jesus neither is circumcision any thing, nor uncircumcision; but a new † creature.

* S. 55. † Or, *creation*.

10. *The household of faith.*] Christians, who are God's household.

11. *How large an epistle.*] As St. Paul usually employed a scribe, and only wrote the conclusion to authenticate his epistles, he may refer to the quantity of his own hand-writing. But Hesychius explains *πηλίκον* by *εἶον, ἐπεῖον*, and therefore the rendering may be, "in what manner I have written;" [see Acts xxviii. 21,] that is, "how earnest and affectionate an epistle I have written."

12. *To make a fair shew in the flesh.*] To obtain honour and a number of followers.

13. *Glory.*] In consequence of converting you to their doctrine; and of displaying their zeal for that law which in fact they do not observe.

14. *The world.*] As to its unlawful pleasures, and unworthy pursuits.

15. *Any thing.*] As to final acceptance; but being created through Christ Jesus to good works. See c. v. 6. 1 Cor. vii. 19. Eph. ii. 10.

CHAP.
VI.

16 ture *is every thing*. And as many *of you* as shall walk by this rule, peace *be* upon them, and mercy; and upon the Israel of God.

17 Henceforth let no man trouble me: for I bear
18 in my body the marks of the Lord Jesus. Brethren, the favour of our Lord Jesus Christ *be* with your spirit. Amen.

16. *This rule.*] Given in the foregoing verse.

The Israel of God.] The true Israel, all genuine Christians, whether Jews or gentiles.

17. *Trouble me.*] By charging me with adulterating the gospel. C. v. 11.

The marks.] Marks were

impressed on slaves, to distinguish them: and the votaries of particular gods marked themselves. See Bishop Lowth on Isai. xliv. 5. In allusion to these, St. Paul says that his marks of stripes, and of stoning, denoted him to be a follower of Christ.

THE
VI

1. I have seen the light of life
and the light of life is the light of God.
2. I have seen the light of life
and the light of life is the light of God.
3. I have seen the light of life
and the light of life is the light of God.

4. I have seen the light of life
and the light of life is the light of God.
5. I have seen the light of life
and the light of life is the light of God.
6. I have seen the light of life
and the light of life is the light of God.

7. I have seen the light of life
and the light of life is the light of God.
8. I have seen the light of life
and the light of life is the light of God.
9. I have seen the light of life
and the light of life is the light of God.

10. I have seen the light of life
and the light of life is the light of God.
11. I have seen the light of life
and the light of life is the light of God.
12. I have seen the light of life
and the light of life is the light of God.

13. I have seen the light of life
and the light of life is the light of God.
14. I have seen the light of life
and the light of life is the light of God.
15. I have seen the light of life
and the light of life is the light of God.

THE
EPISTLE
OF
SAINT PAUL
TO THE
EPHESIANS.

CHAP.
I.

- 1 PAUL, an apostle of Jesus Christ by the will of God, to the saints, and faithful in Christ
2 Jesus, that are at Ephesus: favour *be* to you, and peace, from God our Father, and *from our* Lord Jesus Christ.

Q 2

Blessed

Paulus jam vetus in Apostolico munere, & ob evangelium Romæ vinctus, ostendit quanta sit vis evangelii præ doctrinis omnibus: quomodo omnia Dei consilia ab omni ævo eo tetenderint, quam admiranda sit in eo Dei efficacia: rerum sublimitatem adæquans verbis sublimioribus quam ulla unquam habuit lingua humana. Grotius.

1. *At Ephesus.*] This reading rests very strongly on external authorities.

CHAP.

I.

- 3 Blessed *be* the God and Father of our Lord
 Jesus Christ, who hath blessed us with every spi-
 ritual blessing in heavenly things through Christ :
 4 according as he chose us in *Christ*, before the
 foundation of the world, that we might be holy
 5 and spotless before him in love : having * pre-
 destinated us to the adoption of sons by Jesus
 Christ for himself, according to the good plea-
 6 sure of his will, to the praise of his † glorious
 favour, by which he hath made us accepted
 7 through the beloved *Jesus* : through whom we
 have redemption by his blood, *even* forgive-
 ness of *our* offences, according to the riches of
 8 his favour ; in which he hath abounded toward
 us

* Or, *foreappointed*, or *predetermined*. † Gr. *the glory of his grace*. i. e. of his gratuitous goodness. So v. 7.

3. *In heavenly things.*] This is the marginal rendering in our bibles. See John iii. 12. In matters relating to heaven, and leading us there.

4. According as he chose the whole body of the gentiles to become the disciples of Christ &c.

That St. Paul, the Apostle of the gentiles, often affectionately speaks of the gentiles under the terms *we* and *us*, see Locke's note.

5. Some join *ἐν ἀγάπῃ* to this verse. Having predestinated us through *his* love &c. This

predestination is God's eternal purpose to call all mankind into the kingdom of his Son.

6. *By which he hath made us accepted.*] If we read *ᾧ*, the rendering is, "which he hath freely bestowed on us."

8. *In which he hath abounded.*] Here we have the same construction in the Greek as c. iv. 1 : the relative being attracted by the antecedent. Sir N. Knatchbull renders, "which he hath made to abound;" supposing the verb to be used as 2 Cor. ix. 8.

CHAP.

I.

- 9 us in all wisdom and understanding; having made known to us the mystery of his will, according to his good pleasure which he purposed
- 10 in himself concerning the dispensation of the fulness of times, that he would gather together *to himself in one* all things through Christ, which are in heaven, and which are on earth, *even*
- 11 through him; through whom we have obtained an inheritance also, having been * predestinated according to the purpose of him who worketh
- 12 all things after the counsel of his own will: that we should be to the praise of his glory, having
- 13 first hoped in Christ: in whom ye also having believed,

* Or, *foreappointed*, or, *predetermined*.

In all wisdom and understanding.] In imparting to us the spiritual gifts of wisdom and understanding, as to the design and extent of the gospel.

9. *The mystery of his will.*] In calling the gentiles.

10. *Concerning the dispensation of the fulness of times.*] The gospel-covenant. See Gal. iv. 4.

That he would gather together to himself in one.] I have given the verb ἀνακεφαλαιώσασθαι its force in the middle voice; and have applied it to God, agreeably to the context. Some think that the Greek word implies the idea of a reunion under one head: and it is true

that the restoration of the human race to the knowledge and worship of God was one design of Christianity.

All things.] All persons, all intelligent beings. See the neuter for the masculine, John vi. 37, 39.

Which are in heaven, and which are on earth.] Not only angels, but all mankind whether Jews or gentiles.

12. *Having first hoped in Christ.*] After having placed our hope in Christ, as the previous condition of God's favour.

13. Here we have a parenthesis, and then a resumption, after St. Paul's manner.

CHAP.

I.

- believed, (after ye heard the word of truth, the glad tidings of your salvation, in whom, *I say*, ye also *having believed*,) have been sealed with the
- 14 Holy Spirit of promise, (which is the earnest of our inheritance,) unto the redemption of the
 * purchased possession, unto the praise of his glory.
- 15 Wherefore I also, having heard of your faith in the Lord Jesus, and love toward all the saints,
- 16 cease not to give thanks for you; making men-
- 17 tion of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give you the Spirit of wisdom and of revelation, in the
- 18 knowledge of him: the eyes of your † mind being enlightened; that ye may know what is the hope ‡ of his having called you, and what *are* the glorious riches of his inheritance among the
- 19 saints; and what *is* the exceeding greatness of his power toward us who believe, according to the

* Or, *peculiar*. † Gr. *heart*. ‡ Gr. *of his call*.

14. *Unto the redemption of the purchased possession.*] Unto the final glorification of all the faithful followers of Christ; of that peculiar people which he has acquired, or purchased, by his death. Acts xx. 28.

15. *Having heard.*] Since my preaching among you. Compare Phil. i. 27. 1 Thess. iii. 6. Phil. 5.

17. *Revelation.*] See 1 Cor. xiv. 6, 26, 30. He means a knowledge of revealed truths.

18. *The eyes of your mind being enlightened.*] The Greek is in the accusative absolute. See 1 Pet. iv. 3.

19. *Of his power toward us who believe.*] In the miraculous operations by which we were converted, and by which our faith is now confirmed.

According to.] Which exceedingly great power resembles the working of his wonderful might in raising Christ from the dead.

CHAP.

I.

20 the working of his mighty strength, which he shewed in Christ, when he raised him from the dead, and seated him at his own right hand in

21 the heavenly *places*, far above all principality, and power, and might, and dominion, and every name which is named, not only in this * world,

22 but in that also which is to come; and put all things † in subjection under his feet, and appointed him head over all things in the church,

23 which is his body, ‡ that which filleth up him who filleth all *his members* with all *things*.

CHAP.
II.

I And God hath given life to you (who were dead in

* Or, *age*. † S. 67. ‡ Or, *the fulness of him*.

20. *And seated him.*] *Καὶ ἐκάθισεν* is used for *καὶ καθίσας*, which is an explanatory various reading. For this Hebrew construction, see on Col. ii. 14.

22. *Appointed him.*] So *ἰν* is often used. See Gen. xvii. 5. Ezek. iii. 17. And Parkhurst under *δίδωμι*.

23. *That which filleth up &c.*] Theophylact says, *πληρῆται ὁ Χριστός, καὶ οἷον ἀναγμίζονται, τὰ πάντα μέλη, ἐν πᾶσι τοῖς πιστοῖς*. Dr. Fulke's note is:

"As Christ is the head [of his mystical body, he cannot spare any one of his lowest members, but every one is required to his perfection and fulness." Notes on the Rhe-mish translation. Fol. 1601.

Dr. Chandler paraphrases thus: "The fulness, the perfection, or completion of Christ,

who filleth all the members of this his spiritual body with all spiritual, and heavenly blessings."

See an excellent note in his Paraphrase and notes on Galatians, Ephesians, &c. 4to. London, 1777.

Compare 1 Cor. xii. 12, 14, 27, 28.

1. This verse refers to the raising of Christ from the dead, mentioned c. i. 20.

The marks of the parenthesis in the Greek should be placed before *ἐν αἷς* v. 2, and after *παραπτώμασι* v. 5.

St. Paul was about to add after "And you, who were dead in offences and sins," "God, who is rich in mercy, for his great love with which he loved you, hath raised to life."

CHAP.

II.

2 in offences and sins, in which ye formerly walked according to the course of this world, according to the powerful ruler of the air, *and* of the spirit which now worketh in the sons of disobedience :
 3 among whom all of us likewise lived formerly, in the desires of our flesh, fulfilling the will of the flesh, and of *our* minds ; and were by nature
 4 children of anger, even as others : but God, who is rich in mercy, for his great love with
 5 which he loved us, when we were dead in offences,

life." But having thrown in v. 2, 3, as an enlargement on *sins*, he changes the person into *us*, v. 4; and marks his resumption by repeating in v. 5, some of his words in v. 4.

2. *The course of this world.*] The state, or constitution, of the gentile world.

According to the powerful ruler of the air.] St. Paul adopts this description as well known to Jews and gentiles, without asserting its truth. "According to the Head of evil spirits, whom you speak of under this character." The sense of *darkness* is very suitable to *ang* in this place, and is attributed to it by Cocceius, Heinsius, and Wakefield; but I cannot find it used thus, except in the feminine gender. Compare 2 Pet. ii. 4. Jude 6.

Of the spirit which now

worketh &c.] According to the ruler of the spirit, or disposition, which now shews itself among the gentiles. The received version requires that the Apostle should have written τὸ πνεῦμα κ. λ.

The sons of disobedience.] The disobedient. The Hebrews call those who partake of a quality the sons of it. A remarkable instance of this Hebraism occurs in Martial xii. Epigr. liii. where he thus addresses an avaritious man : Diræ filius es rapacitatis.

3. *By nature.*] In our original state, before our conversion. Compare Gal. ii. 15.

Children of anger.] Heirs of the divine displeasure, on account of our actual vices.

Even as others.] Other gentiles. See c. iv. 17. 1 Thess. iv. 13. v. 6.

CHAP.
II.

fences, hath given life, *I say*, to us also) together
 6 with Christ, (by * favour ye are saved,) and
 hath raised *us* up together, and made us sit toge-
 ther in the heavenly *places*, through Christ Jesus :
 7 that in the ages to come he might shew the ex-
 ceeding riches of his † favour, in *his* kindness
 8 toward us through Christ Jesus. For by favour
 are ye saved through faith : and this *salvation is*
 9 not from yourselves : *it is* the gift of God : not
 10 from works, ‡ lest any man should glory. For
 we are his workmanship, having been created
 through Christ Jesus to good works, in which
 God before designed that we should walk.

Where-

* i. e. gratuitous goodness. † i. e. gratuitous goodness. ‡ Or,
 so that no man can glory.

5. *By favour ye are saved.*] By the undeserved favour of God ye are placed in a state of salvation. See Titus iii. 5.

6. The Apostle speaks of that as already done which God will certainly do.

7. So as to display in all future generations, the exceeding &c.

8, 9. I say, "the exceeding riches of his grace, or favour, in his kindness." For, as I asserted v. 5, ye are placed in a state of salvation by the undeserved favour of God, through your profession of faith in Jesus Christ : and this admission into covenant with God arises not from yourselves : it is the gift

of God : it arises not from your own works, but solely from faith in Christ : so that no man can glory.

10. "It is the gift of God." For we are his religious workmanship, or formation, through the power of the gospel to make us holy, and abounding in those good works which God originally designed that all Christians should walk in, when, before all ages, he pre-determined to erect a dispensation which should comprehend the whole race of mankind.

Instead of *ἐν οἷς*—*ἐν τῇ προπαιδείᾳ*, the Apostle uses a pleonastic pronoun, after the Hebrew manner.

CHAP.
II.

II

Wherefore remember that ye, formerly gentiles in the flesh, (who are called *the* uncircumcision by that which is called *the* circumcision in the flesh made by hands; *remember, I say*, that ye then) were without Christ, being aliens from the * citizenship of Israel, and strangers to the covenants of promise, having no hope, and without God in the world. But now through Christ Jesus ye, who formerly were far off, are brought near by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; (having abolished by his flesh the *cause* of enmity, *even* the law of the commandments *consisting*

* S. 50.

11, 12. Place the marks of a parenthesis in the Greek before *οἱ λεγόμενοι* v. 11, and after *ὅτι* v. 12; and the construction will be clear.

In the flesh.] In your natural state.

Made by hands.] In opposition to spiritual circumcision.

12. *Being aliens &c.*] Being excluded, or removed, from the privileges which the people of God enjoyed.

The covenants of promise.] The Patriarchal and Mosaic covenants, which promised the Messiah. See Rom. ix. 4.

Having no hope.] Of a re-

surrection and everlasting life. Grot. See 1 Theff. iv. 13.

Without God.] Without the true God.

14. *Our peace.*] The cause of peace and union between Jews and gentiles, who hath made both people one.

The middle wall.] An allusion to the wall in the temple, which the gentiles were not permitted to pass.

15. *By his flesh.*] By his body offered on the cross.

The cause of enmity.] The ritual law. See Acts x. 28. xi. 3.

CHAP.
II.

fasting in ordinances, to * make in himself of the
 16 two one new man, *thus* causing peace; and to
 reconcile both unto God in one body by the
 17 cross, having destroyed by it *their* enmity;) and
 hath come and proclaimed the glad tidings of
 peace to you that were far off, and to those that
 18 were near. For through him we both have ac-
 cess by one Spirit to the Father.

19 So then ye are no more strangers and sojour-
 ners, but fellow-citizens with the saints, and of
 20 the household of God: having been built on the
 foundation of the apostles and prophets, Jesus
 21 Christ himself being the chief corner-stone; by
 which all the building, being fitly framed
 together, groweth to an holy temple through the
 22 Lord: by which Ye also are built together, for an
 habitation of God through the Spirit.

For

* Or, *create*.

In himself.] In his mystical
 body, the church.

17. *And hath come.*] This v.
 is connected with v. 14. And
 hath come by his preachers,
 and proclaimed the glad tidings
 of peace to the gentiles who
 were far from God, and to the
 Jews who were near God.

20—22. The temple of Di-

ana at Ephesus made this alle-
 gory a most pertinent one.

20. *Prophets.*] Of the Chris-
 tian church. C. iii. 5. iv. 11.
 1 Cor. xii. 28.

21. *By which.*] So Estius,
 L'Enfant, and Beaufobre, and
 Wakefield.

Through the Lord.] Through
 his powerful cooperation.

CHAP.
III.

1 For this cause I Paul, a prisoner on * account
 of Jesus Christ for *preaching to* you gentiles;
 2 (since ye have heard the † gracious dispensation of
 3 God, which is given me toward you; that by
 revelation the mystery was made known to me,
 4 as I have written before in few *words*, by which,
 when ye read, ye may understand my knowledge
 5 in the mystery of Christ, which in other gene-
 rations was not made known to the sons of
 men, as it hath now been revealed to his holy
 6 apostles and prophets by the Spirit; *namely*, that
 the gentiles should be joint-heirs, and a joint
 body, and joint-partakers of his promise in
 Christ,

* S. 19. † Or, *dispensation of the grace.*

1. *For this cause.*] Because ye are admitted into the outward privileges of the gospel, c. ii. 19, I pray that ye may be strengthened in it: v. 16, &c. This v. is connected with v. 14, where *τὸς χάριν* is resumed; St. Paul having dropped his first thought, and pursued others which arose in his mind.

To you gentiles.] Preaching the gospel to the gentiles being a principal cause why the Jews persecuted him. Gal. v. 11. Thess. ii. 16.

2. *Since ye have heard.*] From me. See *εἰς*, 2 Cor. v. 2. c. iii. 2. iv. 21. *Magis est confidentis, quam dubitantis.* Hoogeveen. See also Whitby:

and Dr. Chandler's note, who pertinently refers to *Ælian* var. hist. iii. 17. p. 241. ix. 8. xii. 25. ed. Abr. Gronov. 4to. 1731, for the sense of the Greek particle here given.

3. *By revelation.*] By the teaching of God himself. See Gal. i. 12.

The mystery.] Distinctly stated v. 6.

As I have written before.] In this epistle. See i. 4, 5, 9, 10. ii. 13—21.

5. *Was not made known.*] As it is at present; but only obscurely hinted. Comp. Rom. xvi. 25, 26. or, xiv. 24, 25.

6. *In Christ.*] To be fulfilled in Christ; of which Christ was the object.

CHAP.
III.

7 Christ, by the gospel; of which I have been made a minister, according to the * gift of that favour of God which hath been bestowed on me, according to the mighty working of his power:
 8 on Me, who am † less than the least of all *the* saints, this favour hath been bestowed, that I should preach among the gentiles the unfearchable
 9 riches of Christ; and should clearly manifest to all what *is* the dispensation of the mystery, which from the beginning of the world was hidden in God, who hath created all things ‡ [by Jesus
 10 Christ;] to the intent that the manifold wisdom of God might now be made known, by the church, to the principalities and powers in the heavenly
 11 *places*; according to the eternal purpose which he
 12 formed through Christ Jesus our Lord; through whom we have freedom of speech, and access with

* Gr. *gift of the grace.* † *by far the least.* S. 36. ‡ Or, *through.*

By the gospel.] That the gentiles should be fellow-heirs &c. by the preaching of the gospel.

8. *Less than the least.]* See the reason, 1 Cor. xv. 9.

9. *Was hidden in God.]* Was secretly purposed by him.

Who hath created all things by Jesus Christ.] The words *by Jesus Christ* are of doubtful authority. The sense most suitable to the place is this: Who hath created all things, that is, Jews and gentiles, anew to holiness of life. See c. ii. 10, 15. iv. 24.

10. *To the intent that.]* Whitby observes that *ἵνα* may here signify *adeo ut.*

Now.] This word affords a presumptive argument that a recent creation is spoken of in the foregoing verse.

The principalities and powers &c.] The angels. See 1 Pet. i. 12.

11. *Through Christ Jesus our Lord.]* Designing to execute it through his means.

12. *Freedom.]* See Hebr. iv. 16. x. 19.

CHAP.
III.

13 with confidence by faith in him : wherefore I
 intreat that ye faint not at my afflictions for you,
 14 which are your glory : *I say*, for this cause I)
 bow my knees to the Father [of our Lord Jesus
 15 Christ,] of whom the whole family in heaven
 16 and upon earth is named, to grant you, accord-
 ing to * his glorious riches, that ye may be
 strengthened with might by his Spirit in the
 17 inner man ; that Christ may dwell in your hearts
 by faith ; so that being rooted and grounded in
 18 love, ye, and all the saints, may be able to com-
 prehend what is the breadth, and length, and
 19 depth, and height, *of this mystery* ; and to know
 the

* Gr. *the riches of his glory*.

13. This language seems to shew that a personal regard subsisted between the writer of this epistle and those to whom it is addressed. See also c. vi. 22.

Which are your glory.] As I suffer them for having preached the gospel to you. This verse is suggested by the mention of his being a prisoner : v. i. See *ἡτις* Phil. i. 28.

15. *Family.*] The word *πατρίᾳ* has a reference to *πατὴρ* in v. 14.

Is named.] Whose sons angels and men are called.

16. *His glorious riches.*] The glorious abundance of good gifts, and especially of spiritual endowments, which he can impart.

17, 18. Grotius observes that there is a trajection in *ἡν*, as John xiii. 29. 1 Cor. ix. 15. 2 Cor. ii. 4. Gal. ii. 10. &c. And Bengelius removes the comma, or colon, from *τεθιμελιωμένοι*.

In love.] Of God, and of each other.

18. *The breadth, and length, and depth, and height.*] A figure taken from architecture. The foundations of stately buildings, like the temples of Jerusalem and Ephesus, were deeply laid.

The words are applied to the mystery of calling the gentiles, in all its consequences here and hereafter.

CHAP.
III.

the love of Christ, which *indeed* surpasseth knowledge, so that ye may be filled with all the fulness of God.

- 20 Now unto Him that is able to do very abundantly above all which we ask or think, according to the power which worketh in us, unto Him *be* glory in the church by Christ Jesus throughout all * generations, for ever and ever.

CHAP.
IV.
Amen.

- I I THEREFORE, a prisoner † on account of the Lord, beseech you, that ye walk in a manner worthy of the calling with which ye
2 have been called ; with all humility of mind and meekness, with long-suffering, bearing with one
3 another in love ; earnestly endeavouring to preserve the unity of the Spirit in the bond of peace.
4 *There is* one body and one Spirit, even as ye have been called in one hope of your calling ;
one

* Gr. *generations of the age* [of ages.] † S. 19.

19. *Which indeed surpasseth knowledge.*] Though indeed we cannot attain a full knowledge of it in this life. St. Paul corrects himself in a strong and animated manner.

With all the fulness of God.] With every perfection which God can communicate.

20. *According to the power &c.*] According to the simili-

tude of that power which now works in us by the gifts of the Spirit.

3. Diligently striving to partake of the same Spirit, closely united together in peace and love.

4. There is one body, the Church, sanctified and endowed with supernatural gifts by one Spirit.

CHAP.

IV.

5-6 one Lord, one faith, one baptism, one God and Father of all; who *is* above all, and through all,
 7 and in [you] all. But on every one of us * favour hath been bestowed according to the measure of the gift of Christ. Wherefore it is said;
 8 “When he ascended on high, he led a multitude of captives, [and] gave gifts to men:”
 9 (now that he ascended, what is it but that he first descended also into the lower [parts] of the earth? he that descended is the same that ascended also far above all the heavens, that he
 10 might fill all things :) and he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edification of the body of Christ:
 12 till

* Or, *the gracious Spirit.*

6. Through all by his providence and omnipresence; and in all, or in you all, or in us all, by his Spirit. See MSS.

7. *Favour &c.*] The unmerited favour of the Spirit; Hebr. x. 29; according to the proportion in which Christ chooses to bestow this his gift.

8. In the lxxviii Psalm, David's removal of the ark to mount Sion, and God's victories over the enemies of his people, are alluded to.

Gifts.] Atque ita victorem, —cum magno vocis honore, Bellica laudatis dona dedisse viris.

Ovid. Epist. e Ponto. ii. i. 29.

Very soon after our Lord's ascension, the Spirit was given.

9. *Into the lower parts of the earth.*] Into the grave. See Ps. lxxiii. 9.

10. *That he might fill all things.*] That he might bestow on all his disciples a fulness of gifts.

11. *Evangelists.*] Propagators of the gospel, and assistants to the Apostles in planting and establishing churches.

12. Perhaps the first clause refers to apostles and prophets, the second to evangelists, and the third to pastors and teachers.

CHAP.
IV.

13 till we all come to the same faith in the Son of
 God, and to the same knowledge of him,
 to a perfect man, to the measure of the * full
 14 stature of Christ: that we may be no more
 children, tossed like waves, and carried about by
 every wind of doctrine, through the sleight of
 men, *and* through *their* craftiness for *the purpose*
 15 of artful deceit; but, speaking the truth in love,
 may grow up in all things to him that is the head,
 16 even Christ: from whom the whole body fitly
 compacted and connected by every assisting joint,
 according to the mighty working in the measure
 of every limb, maketh † its increase to the edi-
 fication of itself in love.

17 This I say therefore, and charge *you* in the
 Lord, that ye no more walk as the [other] gen-
 18 tiles walk, in the vanity of their mind, having
 the understanding darkened, being alienated from
 the life of God, through the ignorance that is in
 them, because of the blindness of their heart:

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R

who,

* Gr. *the stature of the fulness.* † Gr. *increase of the body.*

13. *To the same faith &c.]* Some good editors, as Bengelius and Griesbach, expunge the comma after *etiam*.

Of Christ.] Such as Christ requires: or, which his disciples ought to attain.

16. *According to the mighty working.]* Of the Spirit in the mystical body of Christ.

Maketh its increase.] In the

Greek, the antecedent is used instead of the pronoun.

17. *Charge you.]* See, 1 Theff. ii. 12, *μαρτυροῦμενοι* in this sense.

In the Lord.] As a disciple and apostle of Christ.

18. *From the life of God.]* From that course of life which God requires. From living to God. Gal. ii. 19. Grot.

CHAP.
IV.

19 who, being past feeling, have given themselves over to lasciviousness, to the working of all uncleanness * with greediness.

20-21 But Ye have not so learned Christ; since ye have heard *concerning* him, and have been instructed in him, *even* as the truth is in Jesus;
22 to put off, according to *your* former behaviour, the old man, who was corrupt according to deceitful desires; and to be renewed in the spirit
23 of your mind; and to put on the new man, who is created, according to God, in righteousness and true holiness.

25 Wherefore put away lying, and speak every man truth to his neighbour; for we are members
26 one of another. *If ye be angry, yet sin not*: let
27 not the sun go down upon your wrath: and give
28 not advantage to the devil. Let him that stole, steal no more: but let him rather labour, † acquiring by *his* hands what is good, that he may be

* Or, *and covetousness*. MSS. † Or, *providing with*.

19. If we read *καὶ πλεονεξίας*, the word must be understood of fraud, or circumvention, to gratify inordinate desires which are unjust as well as impure. See Bowyer 4to. Appendix: p. 541.

21. *In Jesus.*] Instead of, "in him." See v. 16.

22. We must understand *ἐν δαχτύλῳ* before this verse.

24. *True holiness.*] Not ex-

ternal, but that of the mind.

26. *If ye be angry, yet sin not.*] See Matth. vii. 1, 7. Prov. xix. 25. Isai. viii. 9, 10. Nah. iii. 14, 15. Eccles. xxx. 9, referred to by Whitby, Doddridge, and Wakefield on St. Matthew, p. 417. The words, says Whitby, are not a command to be angry, but a caution to avoid sinful anger. Comp. John ii. 19.

CHAP.
IV.

29 be able to bestow on him that needeth. Let no corrupt discourse proceed out of your mouth; but that which is good to the edification of the faith, that it may minister benefit to the hearers.

30 And grieve not the Holy Spirit of God, whereby ye have been sealed to the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from

32 you, and all malice. And be ye kind one to another, tenderly affectioned, forgiving one ano-

CHAP.
V.

ther, as God also through Christ hath forgiven

1 you. Be ye therefore imitators of God, as be-

2 loved children; and walk in love, as Christ also

loved us, and gave himself up for us, an offering

and a sacrifice to God for an odour of a sweet

smell.

R 2

Now

29. *Corrupt discourse.*] By corrupt or rotten discourse obscene talk is principally meant. Hesychius explains σαπρόν by αἰσχρόν, ἀκαθάριστον. The word properly means what is rancid or putrid by age. Alberti.

Of the faith.] The reading of πίστις is well established by MSS. &c. and is preferred by Bengelius, and Griesbach. Wakefield understands χρεία of the matter presented. If we render, according to the margin in our bibles, "to edify

profitably," or, which is equivalent, "to useful edification," we introduce a tautology unworthy of the apostle.

Benefit.] Ut beneficium conferat. 2 Cor. i. 25. "Ut gratus acceptusque sit." Raphelius. And Taylor explains the word by "gratification, satisfaction, what is very desirable to the mind." Tracts 8vo. ii. Last Tract. Reply to Wesley. χάρις δ' ἀνδρὶσι φέρειται. Il. v. 874.

CHAP.
V.

- 3 Now let not fornication, or any uncleanness,
 or covetousness, be even named among you,
 4 (as becometh saints;) or filthiness, or foolish
 talking, or scurrilous jesting, which are not fit:
 5 but rather giving of thanks. For * this ye
 know, that no fornicator, or unclean person, or
 covetous man, who is an idolater, hath any in-
 heritance in the kingdom of Christ and of God.
 6 Let no man deceive you with vain words: for
 because of these things the anger of God cometh
 7 on the sons of disobedience. Be not therefore par-
 8 takers with them. For ye were formerly darkness,
 but now *ye are* light in the Lord: walk as children
 9 of light; (for the fruit of light *is* in all goodness,
 10 and righteousness, and truth;) searching out
 what

* Or, *For know this.*

3. *Covetousness.*] Some think that the word means excessive desire. See c. iv. 19.

Be even named.] Let them no where exist, let them be unheard of among you.

But a verb is often subjoined to nouns, though it is not applicable to all of them.

4. Nor impure talk, [See on Col. iii. 8.] nor light and idle talk unworthy of the character or of the subject, nor scurrilous jesting injurious to peace and reputation.

Non fero quosdam qui, quoties urbani videri volunt, e divinis literis ad suas ineptias detorquent aliquid. Erasmus.

5. *An idolater.*] Making riches his god.

8. *In the Lord.*] As Christians.

9. Conduct yourselves, I say, like those who enjoy the light of the gospel, and whose deeds will bear the light: practise all goodness, righteousness, and truth: for such are the works of the light.

CHAP.
V.

- 11 what is well-pleasing to the Lord. And have no fellowship with the unfruitful works of darkness;
 12 but rather even reprove them. For it is shameful even to speak of those things which are done
 13 by them in secret. But all things that are discovered, are made manifest by the light: (for it is *the* light which maketh every thing manifest.
 14 Wherefore *the Spirit* saith; "Awake thou that sleepest, and arise from the dead, and Christ
 "will give thee light.")
 15 See then that ye walk exactly; not as unwise,
 16 but as wise: redeeming the time, because the
 17 days are evil. Wherefore be not inconsiderate, but understand what the will of the Lord *is*.
 18 And be not drunk with wine, wherein is dissoluteness;

11. *Unfruitful.*] Destructive. We have the same litotes v. 4: "which are not fit;" for, "which are unfit and disgraceful."

12. *By them.*] By the sons of disobedience: v. 6: that is, the unconverted gentiles.

In secret.] In the celebration of their mysteries, or hidden religious rites.

14. *The Spirit saith.*] *Αἶψα* is the usual way of introducing a scripture quotation. But as the words which follow do not occur in the Old Testament, *το πνεῦμα*, or *ὁ Θεός*, may be supplied. Wherefore the Spirit admonishes such in these words: Awake &c.

15. *Exactly.*] According to the evangelical rule.

16. *Redeeming the time.*] Redeeming the past time of your lives, by diligently improving the present time; the evil days of persecution making life uncertain. See Col. iv. 5. Or, "Walk correctly, suiting yourselves to the difficulty and ticklishness of the times in which we live. When we advise a person to walk correctly, our advice is always given with a reference to the opinion of others." Paley's *Horæ Paulinæ*. p. 226.

18. *Wherein is dissoluteness.*] The habit of which vice shews that a man is so lost that he cannot be saved from present and final destruction without great difficulty.

CHAP.
V.

19 luteness ; but be filled with the spirit ; speaking to one another in psalms, and hymns, and spiritual songs ; singing and making melody with your
20 heart to the Lord ; giving thanks always for all things * to God even the Father, in the name
21 of our Lord Jesus Christ ; submitting yourselves one to another in the fear of Christ.

22 Wives, submit yourselves to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church : (*and he [is] the Saviour also of this his*
24 *body :*) however, as the church is subject to Christ, so *let* the wives *be* to their own husbands
25 in every thing. Husbands, love your wives, as Christ also loved the church, and gave himself up
26 for it ; that he might sanctify it, having cleansed it by the † washing of water, through the
27 word *preached*, that he might present *it* to himself a glorious church, not having blemish, or wrinkle,

* Or, *to our God and Father.* Gal. i. 4. † Or, *laver.*

19. In psalms such as those of David, in hymns of praise to God, and in other songs dictated by the Spirit. See 1 Cor. xiv. 15, 26.

22. *As to the Lord.*] Husbands also having a superiority and authority over you.

23. *Of this his body.*] The church.

24. *However.*] But not to enlarge on this. Ἀλλὰ is here

used as πλὴν, v. 33.

In every thing.] This is to be limited by reason. It is observable that when St. Paul inculcates submission to civil magistrates, he avoids expressing himself so strongly.

26. Through the washing of water in baptism, a rite administered to adults in consequence of instruction. Syr. reads καὶ ῥήματι, “ and by the word.”

CHAP.
V.

wrinkle, or any such thing; but that it might
 28 be holy and spotless. Husbands ought so to love
 their wives, as their own bodies. He that lo-
 29 veth his wife, loveth himself. For no man ever
 hated his own flesh; but *every one* nourisheth and
 30 cherisheth it, as Christ also *doth* the church: for
 we are members of his body; *we are* of his
 31 flesh, and of his bones. "Because of this a
 "man shall leave his father and mother, and
 "shall cleave to his wife, and they two shall be
 32 "one flesh." This mystery is great; but I speak
 concerning Christ, and concerning the church.
 33 However, let every one of You likewise so love
 his wife as himself; and *let the wife take care*
 CHAP. VI. that she reverence *her* husband.

1 Children, obey your parents in the Lord: for
 2 this is right: "Honour thy father and mother,"
 (which is the first commandment with promise,)
 "that

29. Now every one must love himself. For &c.

30. Which church is as it were himself, his own flesh. For &c.

31. On account of this strict union, mentioned v. 28, 29. the relation of a wife supercedes all other relations; as Adam declares, Gen. ii. 24.

32. This truth, which revelation has opened to us, is great. I mean, that Christ should leave the glory which he had with his Father, and should join him-

self to his spouse the Church; purchasing this church by his blood.

33. However, not to enlarge on this truth respecting Christ, let &c. See *πλην*. Phil. iii. 16.

1. *In the Lord.*] As Christians.

2. *With promise.*] With a special and appropriated promise. Exod. xx. 6. contains a promise to those who love God and keep all his commandments.

CHAP.
VI.

3 “ that it may be well with thee, and thou may-
4 “ est live long in the land.” And, * fathers, an-
ger not your children ; but bring them up in the
instruction and admonition of the Lord.

5 † Servants, obey *your* masters according to the
flesh, with fear and trembling, in singleness of
6 your heart, as *ye* obey Christ : not with eye-ser-
vice, as men-pleasers ; but as *the* ‡ servants of
Christ, doing the will of God from the heart ;
7 doing service with good-will as to the Lord,
8 and not to men : knowing that whatever good
thing any man doeth, he will receive it from the
Lord, whether *he be* § servant or free.

9 And, masters, do the same to them, forbear-
ing threats : knowing that yourselves also have a
Master in heaven, with whom there is no respect
of persons.

10 Finally, my brethren, strengthen yourselves in
the Lord, and in || the power of his might.

Put

* Or, parents. † Or, slaves. ‡ Or, slaves. § Or, slave.
|| Or, his mighty power.

4. *Anger not.*] By unreason- 14.
able austerity.

Instruction.] Παιδεία est dis-
ciplina, seu morum gubernatio:
ut ex παιδείᾳ Cyri apparet.

Raphelius.

Admonition.] Νουθετεῖν est τὸν
νῦν ἐνουθετεῖν, τὸν νῦν καλῶς ἢ σφοδρῶς
τιθέναι, επανορθῶν : monere mitius
vel severius, acriter redarguere
& reprehendere, immo poena
afficere. Kypke in 1 Theff. v.

5. *According to the flesh.*] In
opposition to their religious
Master, Christ.

With fear and trembling.]
With diligence and earnestness.
See Phil. ii. 12.

In singleness of your heart.]
This virtue is opposed to that
deceit and duplicity for which
slaves were remarkable.

CHAP.
VI.

- 11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.
- 12 For we wrestle not against blood and flesh *only*, but against principalities, against powers, against the rulers of this world of darkness, against spiritual wickedness in heavenly things. Wherefore
- 13 take up the whole armour of God, that ye may be able to withstand in the evil day, and to stand,
- 14 having * performed every thing. Stand therefore, having your loins girt about with truth; and

* Or, *subdued*.

12. *Blood and flesh*.] That the phrase denotes *men*, see 1 Cor. xv. 50.

Against principalities, against powers.] Against evil angels. See Rom. viii. 38.

Against the rulers of this world of darkness.] Compare John xii. 31. 2 Cor. iv. 4. The Greek may be thus resolved: *πρὸς τοὺς κρατοῦντας τῷ κόσμῳ τῷ σκότεινῳ τούτῳ*. I omit *τῷ αἰῶνι* on sufficient authority. If we retain these two words, we may render: "against the rulers of the dark world of this time." Darkness means evil.

Against spiritual wickedness in heavenly things.] Against the wickedness of evil spirits exercised in things relating to heaven. Or, Against evil spirits, popularly supposed to occupy the air. See c. ii. 2. Or, Against spirits originally wicked in heaven.

The contest of Christians is

against the dominion, against the will, and against the example of these; and of wicked men who in fact, though often unknowingly, promote their cause.

Some of the ancient interpreters observe that God has not assigned any dominion to evil spirits; but that men voluntarily serve them.

See in Suicer's thesaurus, *κοσμοκρατορ*, and the references.

13. *In the evil day*.] Of trial and persecution.

And to stand, having performed every thing.] And to maintain your ground after having in all respects acquitted yourselves as good soldiers of Christ.

14. *Having your loins girt about*.] An allusion to the military belt; which, from its texture, served partly as a defence. *With truth*.] With the virtue of veracity. C. iv. 25.

CHAP.
VI.

and having put on the breast-plate of righteousness; and having your feet shod with a readiness for *preaching* the gospel of peace; * besides all, having taken up the shield of faith, with which ye will be able to quench all the fiery darts of the Evil One: take also the helmet of salvation; and the sword of the Spirit, which is the word of God. Praying always with all prayer and supplication with *your* spirit, and watching thereto with all perseverance, and supplication for all the saints; and for me, that utterance may be given unto me, in opening my mouth with freedom, to make known the mystery of the gospel, for which I am an ambassador in † chains; that therein I may speak freely, as I ought to speak.

21 But that Ye also may know the things concerning me, *and* ‡ what I do, Tychicus, a beloved

* *Besides all.* Blackwall. ii. 175. Wakefield. † Gr. chain. ‡ Or, *how I am.*

15. *Feet shod.*] Calceus, & grandes magna ad subsellia suræ. Juv. xvi. 14.

16. *Fiery darts.*] Such were shot from machines, to fire besieged places, or to throw an army into disorder. Shields of metal, or of raw hides, could not be affected by such darts.

17. Let the hope of eternal salvation be your helmet: 1 Thess. v. 8: and employ against

your adversaries the sword of the Spirit, the sword of God inspired by the Spirit. Christ exemplified this latter exhortation, when Satan tempted him.

19. *The mystery of the gospel.*] The doctrine of calling the gentiles into the Christian church; which it required boldness to preach, as it caused fierce persecution from the Jews.

CHAP.
VI.

- loved brother and faithful minister in the Lord,
22 will make known to you all things; whom I
have sent unto you for this very purpose, that
ye might know our affairs, and that he might
comfort your hearts.
- 23 Peace *be* to the brethren, and love and faith,
from God the Father, and from the Lord Jesus
24 Christ. Favour *be* with all those who love our
Lord Jesus Christ in incorruption. [Amen.]

22. *Comfort your hearts.*] This seems to suppose that the persons to whom St. Paul wrote had an affection for him arising from a personal knowledge. See c. iii. 13.

24. *Favour.*] The divine favour.

In incorruption.] Not adulterating the gospel with false doctrines, as the Judaizers did.

T H E
E P I S T L E
O F
S A I N T P A U L
T O T H E
P H I L I P P I A N S .

CHAP.

I.

1 **P**AUL and Timothy, servants of Jesus Christ,
to all the Holy through Christ Jesus that
are at Philippi, and to the bishops and deacons:
2 favour *be* to you, and peace, from God our Fa-
ther, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of
4 you; always, in every supplication of mine for
you

1. Through Christ Jesus.]
To all that are holy by means
of admission into the Christian
covenant. See 1 Cor. i. 2.

And to the bishops and dea-
cons.] To the whole body of

Christians at Philippi; and par-
ticularly to those Ministers of
Christ who superintend and in-
struct them, and preside over
their collections for the poor.

CHAP.

I.

- 5 you all, making *my* supplication with joy, for
 your partaking of the gospel, from its first day
 6 until now ; being confident of this very thing,
 that he, who hath begun a good work in you,
 7 will finish *it* until the day of Jesus Christ : as it
 is right for me to think this of you all, because
 I have you in mine heart, and because both in
 my bonds, and in my defence of myself, and *my*
 confirmation of the gospel, *I have you* all joint-
 8 partakers of the favour bestowed on me. For
 God is my witness, how greatly I long after you
 all with the * tender affection of Jesus Christ.
 9 And this I pray, that your love may abound still
 more and more in knowledge, and in all judge-
 10 ment ; that ye may discern the things which are
 excellent, so as to be sincere, and without of-
 11 fence, till the day of Christ ; being filled with
 the fruit of righteousness which *is* by Jesus
 Christ, to the glory and praise of God.

Now

* Gr. bowels.

5. *From its first day.*] From the first day of that partaking,

7. The construction is, καὶ διὰ τὸ ἔχειν με ἐν τοῖς δεσμοῖς μου κ. λ.

The sense is, I may justly be thus confident, because I have a wellgrounded affection for you from your past conduct, and because you shew such strong attachment to me : since, both in my state of bondage, and in my public de-

fence of myself, and in that confirmation which I occasionally give to the gospel, you are all so full of sympathy as to appear joint-partakers of the favour which God extends toward me.

8. I say, I have you in my heart. For &c.

9. *Judgement.*] See the Greek Prov. i. 7. "The fear of the Lord is the beginning αἰσθήσεως."

CHAP.

I.

12 Now I wish you to understand, brethren, that
the things concerning me have fallen out rather
13 to the furtherance of the gospel; so that my
bonds are well-known to be for the sake of
Christ in all the palace, and in all other *places*;
14 and that many of the brethren in the Lord,
growing confident by my bonds, are much more
15 bold to speak the word without fear. Some in-
deed preach Christ even through envy and strife;
16 and some also through good-will. Those *who*
preach him from love, *preach him* knowing that I
17 am appointed for the defence of the gospel: but
those who *preach* from contention, preach Christ
not sincerely, thinking to add affliction to my
18 bonds. What then? notwithstanding, every
way, whether in pretence or in truth, Christ is
preached; and herein I do rejoice, yea, and will
19 rejoice. For I know that this will end in my
deliverance through your prayer, and *through* the
20 supply of the Spirit of Jesus Christ; according
to my earnest expectation and hope, that I shall
be put to shame in nothing; but *that*, with all
freedom of speech *in me*, Christ, as always *so now*
also,

13. *The palace.*] The word signifies properly the Judgment-Hall. Others think that the camp of the Pretorian guards is meant. See Le Clerc. Suppl. to Hammond.

14. *Brethren in the Lord.*] Christian brethren, described in the second clause of the next verse.

By my bonds.] By my fortitude and boldness of speech in my bonds.

16, 17. The transposition and reading of these verses rest on very good external authority.

19. *I know.*] By the Spirit. See v. 25.

C H A P.

I.

also, will be magnified in my body, whether it
 21 *be* by life or by death. For as concerning me,
 22 to live *is* Christ, and to die *is* gain. But if *it be*
given me to live in the flesh, this *preaching of*
Christ is the fruit of my labour: yet what I
 23 should choose I know not: but I am in a strait
 between the two, having a desire to depart, and to
 be with Christ; for *this would be* very far better:
 24 nevertheless to remain still in the flesh *is* more
 25 needful for you. And, confident of this, I know
 that I shall remain, and shall *even* remain with
 you all, for your furtherance and joy in the faith:
 26 that your glorying in Christ Jesus may abound
 through me, by my presence with you again.
 27 Only let your conduct be worthy of the gospel
 of Christ: that, whether I come and see you, or be
 absent, I may learn concerning you that ye stand
 firmly in one spirit, striving together with one
 mind

21. *Is Christ.*] Is to be employed in preaching Christ; is to serve him and mankind.

22. *After is eagesi* we must supply *didorai moi*.

23. See 2 Cor. v. 8.

25. *Confident of this.*] Namely, that my life will be advantageous to you.

And shall even remain with you all.] That I shall not only remain on earth, but continue my intercourse with you. The close of the next verse explains this.

26. *Through me.*] When I

shall bestow on you more spiritual gifts, and shall otherwise confirm you in the faith.

27. *Only.*] See Parkhurst, and Raphelius on Gal. ii. 10. v. 13; at the former of which passages Beza supplies *monuerunt*. So here the mode of expression is elliptical. Hoc tantum moneo in præsentia. Menochius. Pol. Syn. or, Take care only that your conduct be &c.

And see you.] After these words we must supply, *I may see that ye stand firmly* &c.

CHAP.

I.

28 mind for the belief of the gospel : and in nothing
terrified by *your* adversaries : which is to them a
proof of destruction, but to you of salvation, and
29 that from God. For to you it hath been graci-
ously given, as concerning Christ, not only to be-
30 lieve on him, but also to suffer for him ; having
the same contest which ye saw in me, and now
CHAP. II. hear *to be* in me.

I If therefore *there be* any comfort in Christ, if
any consolation from love, if any partaking of
2 the Spirit, if any bowels and mercies ; fill up
my joy, that ye be of the same mind, hav-
ing the same love, joined together in soul, of
3 one mind : *doing* nothing through contention, or
VOL. II. S vain-

For the belief of the gospel.]
To propagate that belief, or to
maintain it in its purity.

28. *Which is to them &c.]*
Which constancy, as it shews
the truth of that gospel which
ye believe, is to your adver-
saries a proof that they deserve
destruction for rejecting it and
for persisting in their vices ;
and is to you a proof that the
God who now supports you
will hereafter reward you. "ΗΤΙς
is here used for ὅτις ; as Eph.
iii. 13, it is used for αὐτίς : ἡτίς
being in both places attracted
by the following substantive.
See also Col. i. 27.

29. *Graciously given.]* As a
privilege, and honour, and en-
hancement of your reward.

30. *Ye saw in me.]* See Acts
xvi. 12, 22 &c.

I. 2. I have mentioned my
joy on account of your conver-
sion, c. i. 4 ; and because the
knowledge of Christ is spread
abroad by my sufferings. Fill
up therefore the measure of this
joy, if &c.

1. *In Christ.]* In being the
disciples of Christ.

2. *Of one mind.]* The Apo-
stle forcibly inculcates unani-
mity and agreement by a re-
dundancy of language.

CHAP.
II.

vain-glory; but in humility of mind esteeming
4 others better than yourselves: not regarding every
man his own things *only*, but every man the
things of others also.

5 [For] let this mind be in you which was in
6 Christ Jesus also: who, being in the form of
God, did not esteem it a prey to be like God:
but

3. *Esteeming others better than yourselves.*] In things where the supposition can justly be made. Or, esteeming them as such may signify treating them as such.—Secker's Sermons vii. p. 67. London ed.

4. *His own things.*] His own advantages and excellencies; thus filling himself with pride. Rather imitate the humility of Christ.

6. *In the form of God.*] In the outward appearance of God, before his incarnation: John i. 1. Hebr. i. 3. Col. i. 15; as, after it, he was in the outward appearance of a slave: v. 7.

Did not esteem it a prey.] Non rapinam arbitratus est. Vulg. Tertullian, and many others. See the note in Sabatier. And thus Diodati; non raputò rapina l'essere uguale a Dio. He did not consider it as a prey to be hastily caught at, did not earnestly covet, did not eagerly desire, to be *ἵνα θῶ*. See Castalio, Alberti, Raphelius, and Dr. Clarke's

works. Fol. iv. p. 94. "Great as the splendours of his divine state and character were in their original undiminished glory, he was not eager of recommending them when a benevolent purpose was in view."

Anonymous.

That Origen understood these words of Christ's humiliation, see Lardner's Cred. Part ii. Vol. iii. c. xxxviii. §. 12. p. 398. See also Vol. v. p. 350.

Wetstein quotes all the places hitherto known where ἀρπαγμός is used. Wakefield shews from Eustathius that, according to the genius of the Greek language, ἀρπαγμός is equivalent to ἀρπαγμα. "Ἀρπάζειν vero est aliquid avide et violenter arripere, ut tibi vendices, et tuum facias." Sylva critica. iii. p. 12. §. cxlii.

Plutarch's words, φινηλτίον—τοῦ ἐκ Κρήτης [al. ἐν Κρήτη] καλέμενον ἀρπαγμόν, where alone ἀρπαγμός has been found except in ecclesiastical writers who may have adopted it from St. Paul, refer to a custom among the Cretans

CHAP.
II.

7 but made himself of none account, and took on
him the form of a * servant, † and was made in
8 the likeness of men; and, when found in fashion
as a man, humbled himself, and became obedi-
ent to death, even the death of the cross.

S 2 Where-

* Or, *slave*. † Or, *having been made*.

Cretans of procuring their favourite youths, not by persuasion, but ἀρπαγῇ, by seizure. Notice was given that a particular youth would be seized on in a few days. If ὁ ἀρπάζων, the person who was to seize on the youth, was worthy of him, no resistance was made to the force used; but it was esteemed honourable τῷ ἀρπαγένῃ, to the youth who was seized on. See Plut. de liberorum educatione, vol. ii. p. 11, 12. ed Paris. and Strabo l. x. p. 739, ed Casaub. 1707.

To be like God.] Before ἵσα the prepositions ἐπὶ or κατὰ must be supplied. See II. 'O. 413. 'A. 336. It is here equivalent to ἴσον. As,
Ξενίας τ' αἰθρῆς πρῶτα τῶν ἡμῶν
φίλων.

Eurip. Hecuba. 794. Where the Scholiast has πρῶτος. The word ἵσα is explained by ἐπίσης, ὁμοίως, Schol. on Odyss. 'A. 432. Wetstein on Luke xx. 36. quotes from Hierocles on Pythagoras's golden verses, p. 40, Τὸς ἂν τοῖς θεοῖς γένῃσι συντεταγμένους ἀνθρώπους, σίβειν ὁ λόγος παραινῇ τοὺς ἰσοδαίμονας καὶ ἰσαγάγῃ,

καὶ τοῖς ἀγαθοῖς ἡρώσιν ὁμοίως. See ed. R. W. 8vo. Lond. 1742. p. 52. Another instance where ἴσος is used for ὁμοίος occurs in the epigram quoted by Bentley, Dissertation upon the Epistles of Phalaris. Lond. 1699. p. 357. Ἡ καλὸν ὄψκα πέλοι τέκνα γονεῦσιν ἴσα. See also the lxx. Numb. xii. 12. Job xiii. 12. Whitby and Mintert shew that ἴσα is used as the Hebrew ַ: so that we may render, "to be as God." See also Elsner on this place. It may also be observed that, vice versa, Hesychius explains ὁμοίως by ἴσης, and ὁμοιοῦσθαι by ἰσοῦσθαι.

7. *But made himself of none account.*] The original word may well be supposed to imply the idea that Christ emptied himself, diminished himself, divested himself; his antecedent glory being referred to.

8. *And when found.*] When he appeared. "Cum esset, cum existeret. Esth. i. 5. Isai. liii. 9. 1 Cor. iv. 2." Fortuita sacra.

In fashion.] In state and condition. Raphelius.

CHAP:
II.

9 Wherefore God on his part hath very highly ex-
 10 alted him, and bestowed on him that name
 11 which is above every name: that at the name of
 12 Jesus every knee should bow, of *beings* in hea-
 13 ven, and on earth, and under the earth; and that
 14 every tongue should confess that Jesus Christ is
 15 Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always
 obeyed, not as in my presence only, but now
 much more in mine absence, work out your own
 13 salvation with fear and trembling. For it is God
 that worketh in you both to will and to do, of
 14 *his* good pleasure. Do all things without mur-
 15 murings and disputings; that ye may be blame-
 less and harmless, unproveable children of God,
 in the midst of a crooked and perverse genera-
 tion; among whom do ye shine as lights in the
 world,

9. *God on his part hath very highly exalted him.*] See *καί, vicissim*, Rom. i. 24.

Part of this *ἐν ἐξουσίᾳ* may be, the power of bestowing eternal life on the world. John x. 28. xvii. 2. Rom. vi. 23.

10. *That at the name of Jesus every knee should bow.*] “It should be translated *in*,” says Secker. Sermons vol. iii, p. 344. London ed. To bow the knee is to pray. Eph. iii.

14. Or rather thus: that a token of subjection should be shewn *at, for, on account of*, the glorious name, dignity, or authority of Jesus. See *ἐν* Matth. vi. 7. xi. 6. Acts vii.

29. The next verse shews what this dignity is. See also Eph. i. 20, 21. Hebr. i. 6.

Of beings in heaven.] Of angels, of men now living, and of departed men. See Rom. xiv. 9. Rev. v. 12, 13.

12. *Wherefore.*] Since therefore Christ hath done so much for us.

With fear and trembling.] See on Eph. vi. 5.

13. To which you have this motive, that God assists your endeavours with his Spirit, from his goodwill toward you.

15. Dr. Owen has observed that *ἐν οἷς* agrees with *ἀνθρώποις*, implied in *γινώσκ.* Bowyer. 410.

CHAP.
II.

- 16 world, holding fast the word of life ; that I may glory in the day of Christ, that I have not run in vain, nor laboured in vain.
- 17 Yea, if I be even poured out upon the sacrifice and public offering of your faith, I joy, and re-
- 18 joice with you all : and in the same manner do
- 19 Ye also joy, and rejoice with me. But I trust in the Lord Jesus, to send Timothy shortly unto you, that I may be of good comfort also when I know
- 20 your affairs. For I have no man like-minded *with him*, who will sincerely care for your
- 21 affairs. For all seek their own things, not
- 22 the things of Christ Jesus. But ye know the proof of him ; that, as a child *serveth* a father, he
- 23 hath served with me as to the gospel. I hope therefore to send him forthwith, as soon as I shall
- 24 see *how* the things concerning me *will end*. But I trust in the Lord, that I myself also shall come
- 25 shortly. Yet I thought it necessary to send to you Epaphroditus, my brother and fellow-labourer and fellow-soldier, and your messenger and

17. *If I be even poured out.*] If my blood be poured out as a drink-offering, Lev. ii. 6, Numb. xv. 5, 7, upon the acceptable sacrifice, and public oblation, of your Christian faith to God. Rom. xv. 16. The heathens also poured libations of wine on the victim which was about to be sacrificed.

19. *That I may be of good comfort also.*] That I may have joy hence also, as well as from the circumstance mentioned v. 17.

23. St. Paul had a general knowledge of his deliverance : c. i. 19, 24 : but he knew not particular circumstances.

CHAP.
II.

26 and minister to my wants. For he greatly longed
after you all, and was full of anguish, because ye had
27 heard that he had been sick. For indeed he was
sick near death : but God had pity on him ; and
not on him only, but on me also, lest I should
28 have sorrow upon sorrow. I have sent him there-
fore the more diligently, that, when ye see him
again, ye may rejoice, and that I may be the less
29 sorrowful. Receive him therefore in the Lord
30 with all joy ; and hold such in reputation : be-
cause for the work of Christ he was near death,
having hazarded his life, to fill up what remained
CHAP. behind of your service toward me.
III.

I Finally, my brethren, rejoice in the Lord. To
write the same things to you *is* not grievous to Me,
and

27. *Upon sorrow.*] Upon
the sorrow necessarily sustained
by me in my imprisonment.

28. *The less sorrowful.*] Be-
cause my sympathy in your con-
cern at the sickness of Epaphro-
ditus will be thus removed.

29. *In the Lord.*] As a fel-
low-disciple of the Lord.

30. *Having hazarded.*] *Παραβολητάμενος. Παράβολος* ad
audendum projectus. Parabola-
lani sunt qui se in periculum
maximum conjiciunt ; scilicet
in nosocomiis. Rob. Steph.
Thes. linguæ Latinæ.

To fill up &c.] By con-

veying your supply to me, and
giving me personal attend-
ance.

1. *In the Lord.*] As Chris-
tians ; in your Christian privi-
leges and hopes. Rejoice in a
good conscience and in the
sense of God's favour.

The same things.] Which I
inculcated when present with
you. Or, which I have writ-
ten to other churches. Or,
which I have desired Epaphro-
ditus to deliver. But ob-
serve that two MSS. read
ταῦτα these things, and that five
MSS. omit *ὑμῖν*.

CHAP.
III.

2 and is safe for You. Beware of dogs, beware of evil-
3 doers, beware of the concision. For we are the
circumcision, who worship God with *our* spirit,
and glory in Christ Jesus, and have no trust in
4 the flesh: though I *might* have trust even in the
flesh. If any other man seem to have trust in the
5 flesh, I *have* more: circumcised the eighth day,
of the race of Israel, *of* the tribe of Benjamin,
an Hebrew of Hebrews; concerning the law, a
6 Pharisee; concerning zeal, persecuting the
church; concerning the justification which *can*
7 *arise* by the law, blameless. But what things
were gain to me, those I counted loss for * the
8 sake of Christ. Yea doubtless, and I count that
all things are loss for the excellency of the know-
ledge of Christ Jesus my Lord: for whom I
have suffered the loss of all things, and count
them

* S. 33.

2. *Beware of dogs.*] See Isai. lvi. 10, 11. Rev. xxii. 15. St. Paul seems to retort on the wicked and persecuting Jews the name given by them to the gentiles.

The concision.] The word *κατατομή* is used in derogation of *περιτομή*, which was such matter of glorying to the Jews.

3. *In the flesh.*] In outward privileges and distinctions.

5. *Circumcised.*] In the bold language of St. Paul, *περιτομή* is used for *περιτρυφίς*. See

Rom. iii. 30. iv. 12.

Of the race of Israel.] The descendents of Esau were circumcised.

An Hebrew of Hebrews.] By long and uninterrupted descent; and by language, in opposition to the Hellenists.

6. *The justification which can arise by the law.*] The imperfect justification, which can only make me appear blameless as to legal transgressions in the sight of men.

CHAP.
III

them *as* * dung, that I might gain Christ,
 9 and might be found in him, not having mine
 own justification, which *is* from the law, but
 that which *is* through faith in Christ, the justi-
 fication which is from God because of faith :
 10 that I might know † *Christ*, and the power of
 his resurrection, and the partaking of his suffer-
 11 ings, being made conformable to his death ; if
 by any means I might come to the resurrection
 12 of the dead. *I say* not that I have already at-
 tained, or am already perfected : but I follow af-
 ter, if indeed I may apprehend that for which I
 13 have been apprehended also by Christ. Brethren,
 I count not myself to have apprehended : but one
 thing *I do* ; forgetting those things which are be-
 hind, and reaching forth to those things which
 14 are before, I press toward the goal, for the prize
 of the heavenly calling of God by Christ Jesus.
 Let

* Or, *refuse*. † Gr. *him*.

10. *And the power of his re-
 surrection.*] And experience in
 my own resurrection the great
 power of God which raised
 him.

*And the partaking of his suf-
 ferings, &c.*] And, antecedently
 to this, experience the partici-
 pation of his sufferings, even
 by being made conformable to
 his ignominious and painful
 death.

11. *Of the dead.*] Of the

righteous dead to a happy life.
 1 Thess. iv. 16. 1 Cor. xv.
 42.

12. *Attained, &c.*] That
 christian character at which I
 aim ; or were already perfected
 in evangelical excellence.

If I indeed may apprehend &c.] *Καταλάβω* and *κατελήφθην* have a
 reference to *ἔλαβον*. If I may
 obtain that reward for which
 Christ designed me at my con-
 version.

CHAP.
III.

- 15 Let us therefore, as many as are perfect men,
think thus : and if in any thing ye think otherwise,
16 God will reveal even this unto you. However,
as far as we have reached, let us walk therein.
17 Brethren, be joint-imitators of me, and mark
those that walk so as ye have us for an example.
18 For many walk, of whom I have told you often,
and now tell you even weeping, *that they are* the
19 enemies of the cross of Christ ; whose end is de-
struction, whose God *is their* belly, and *whose*
glory *is* in their shame : who mind earthly things.
20 For our * citizenship is in heaven ; whence we
look also for *our* Saviour, the Lord Jesus Christ ;
who

* Or, *right of citizenship.*

15. *Perfect men.*] Of full growth in Christ, mature and well-instructed Christians.

Think thus, &c.] As to the excellency of the knowledge of Christ, and justification through faith : v. 8, 9 : in opposition to what some Judaizers had suggested : v. 2, 3.

But if in any respect ye think otherwise, God will illuminate your minds with the knowledge of these truths, immediately, or by his prophets, if ye be sincere and holy.

16. However, as far as we have already reached in knowledge, let us walk therein till we have further illumination of the Spirit : making our practice suitable to our knowledge.

20. They mind earthly things, contrary to their Christian profession. For &c. H. Stephens, under πολιτευμα, proposes to supply, At nobis nihil cum illis commune est. Otherwise, says he, γὰρ, may refer to v. 17 ; and v. 18, 19 may be placed in a parenthesis. Thes. linguæ Græcæ. Dr. Owen proposes the same parenthesis. Bowyer. 4to.

Citizenship.] The Christian is ἑρανοπολίτης, a citizen of heaven. In cœlis est nostra civitas. Raphelius.

20. Whence.] Ἐξ ἧς is used for ἐξ ὧν, κατὰ τὸ σημεινόμενον. See c. ii. 15. But Dr. Owen, in Bowyer, 4to. supplies τόπω, as Luke xxiv. 28.

CHAP.
III.

21 who will change our debased body, *that it may be*
 CHAP. of like form with his glorious body, according
 IV. to the working by which he is able even to sub-
 1 ject all things to himself. Wherefore, my bre-
 thren beloved and greatly desired, my joy and
 crown, thus stand firmly in the Lord, my be-
 loved.

2 I beseech Euodia, and I beseech Syntyché, to
 3 be of the same mind in the Lord. And I intreat
 thee also, true companion, help these women,
 that have laboured with me in the gospel, with
 Clement also, and *with* mine other fellow-labour-
 ers, whose names *are* in the book of life.

4 Rejoice in the Lord always: *and* again I say,
 5 Rejoice. Let your mildness be known to all
 6 men. The Lord *is* near. Take no anxious
 thought for any thing; but in every thing let
 your requests be made known to God by prayer
 and

1. *And crown.*] My present
 and future glory. Add to the
 quotations in Wetstein, Τε-
 λαμῶνος γόνιον, Τῆς Σαλαμῶνος σίφα-
 ρον. Eurip. Iph. Aul. 194.

Thus stand firmly.] Agreeably
 to my exhortation, c. iii. 17.

2. *To be of the same mind in
 the Lord.*] To maintain unity
 and concord as Christians.

3. *True companion.*] It is un-

certain what eminent person in
 the church of Philippi is here
 meant.

4. *In the Lord.*] See c. iii. 1.

5. *Mildness.*] The Greek
 word denotes a disposition to
 clemency, lenity, and forgive-
 ness.

The Lord is near.] To him
 punishment belongs; to you
 placability and pardon.

CHAP.
IV.

- 7 and supplication and thanksgiving. And that peace with God, which exceedeth all comprehension, will keep your hearts and minds in Christ
8 Jesus. Finally, brethren, whatsoever things are true, whatsoever things *are* * grave, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* kind, whatsoever things *are* of good report, if *there be* any virtue, and if *there be* any † praise, think on these things.
9 The things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace will be with you.
10 But I have rejoiced in the Lord greatly, that now at length your care of me hath revived; wherein ye were careful also *before*, but wanted
11 opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I
12 am, *therewith* to be content. I know both *how* to be brought low, and I know *how* to abound: always,

* Or, *venerable*. † Or, *praise-worthy deed*.

7. *Peace with God.*] See Rom. i. 7. ii. 10. v. 1. A sense of God's favour, which inspires inconceivable happiness, will preserve you in the faith of Christ, and in obedience to his laws. Or, That peace of mind which God bestows will guard your hearts and minds from sin, through Christ Jesus. See v. 9.

8. *If there be any virtue, and if there be any praise.*] And if there be any other virtuous or praise-worthy action. *Praise* is used for what is the cause of praise. Sunt hic etiam sua præmia laudi. Virg.

10. The construction may be, ἀνθάλτε κατὰ τό κ. λ. or the verb may be used in Hiphil, revirescere fecistis.

CHAP.
IV.

always, and in all things, I am * instructed both
 to be full and to be hungry, both to abound and
 13 to want: I can do all things through him who
 14 strengtheneth me. However, ye have done well,
 that ye jointly contributed to relieve my affliction.
 15 Now, Philippians, Ye also know that, in the
 beginning of *my preaching* the gospel to you, when
 I was departing from Macedonia, no church had
 intercourse with me, as concerning giving and
 16 receiving, but Ye only. For even in Thessa-
 lonica ye sent, once and a second time also, *relief*
 17 to my necessity. Not that I further desire a
 gift: but I further desire fruit which may abound
 18 to your account. But I have every thing, and
 abound: I am full, having received from
 Epaphroditus the things *which were sent* from
 you, an odour of a sweet smell, an acceptable sa-
 19 crifice, well-pleasing to God. And my God will
 supply all your wants, according to his riches in
 20 glory, through Christ Jesus. Now unto our
 God, and Father, *be* glory for ever and ever.
 Amen.

Salute

* Gr. *initiated*.14. *Jointly contributed.*] See
Rom. xii. 13.15. *Ye also.*] You cannot
but remember as well as I.
Peirce.16. *Even in Thessalonica.*] A city so much larger and
richer than your own. Peirce.19. *Will supply.*] Some read
πληρώσαι, "may my God sup-
ply."*According to his riches in glory.*] According to the abundant
glory which he is able to dis-
pense.

CHAP.
IV.

21 Salute every one that is Holy through Christ
Jesus. The brethren that *are* with me salute
22 you. All the saints salute you ; chiefly those
23 *that are* of Cesar's * household. The favour
of our Lord Jesus Christ *be* with you all.
Amen.

* Or, *family*.

22. *Of Cesar's household.*] signify non solum domesticos,
Raphelius, Kypke, and Kres- five aulicos, five liberos, Ne-
sius shew that the phrase may ronis, sed cognatos ejusdem.

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THE
E P I S T L E
OF
S A I N T P A U L
TO THE
C O L O S S I A N S.

CHAP.
I.

1 **P**AUL, an apostle of Jesus Christ by the will
2 of God, and Timothy *our* brother, to the holy
and faithful brethren in Christ *that are* at Colossé:
favour *be* unto you, and peace, from God our
Father.

3 We give thanks to the God and Father of our
4 Lord Jesus Christ, (praying always for you, since
5 we heard of your faith in Christ Jesus, and of
your love to all the saints,) because of the hope
which is laid up for you in heaven, of which ye
have

5. We give thanks, v. 3, ture glory.
that ye are become heirs of fu-

CHAP.

I.

have heard before in the * true doctrine of the gospel; † which is come to you, as *it is* in all the world also; and bringeth forth fruit, and increaseth; even as it doth among you since the day ye heard *of it*, and knew the favour of God in truth; as ye have learned [also] from Epaphras our beloved fellow-servant, who is for you a faithful minister of Christ; who hath declared also to us your love in *your* spirit.

9 For this cause we also, since the day we heard *it*, cease not to pray for you, and to ask that ye may be filled with the knowledge of *God's* will, 10 in all spiritual wisdom and understanding; that ye may walk in a manner worthy of the Lord ‡ so as to please him in all things, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience 12 and endurance with joyfulness; *and* giving thanks to the Father, that hath made us fit to be partakers of the inheritance of the saints in light: 13 *and* that hath delivered us from the power of darkness, and hath translated *us* into the kingdom of

* Gr. *word of truth*. † *as it bringeth forth fruit and increaseth in all the world also, even as among you*. MSS. ‡ Gr. *to all pleasing*.

6. *In truth.*] Truly, really, substantially.

7. As Epaphras also, together with your other instructors, taught you.

But see the authorities for omitting *καὶ*.

8. *In your spirit.*] Your sincere and hearty love. See Rom. i. 9.

CHAP.

I.

14 of his * beloved Son: by whom we have re-
 15 demption, *even* the forgiveness of *our* sins; and
 who is the image of the invisible God, the first-
 16 born of † every creature: for by him all things
 were created that are in heaven, and that are on
 earth, visible and invisible, whether *they be*
 thrones, or dominions, or principalities, or pow-
 ers: all things were created by him, and for
 17 him: and ‡ he is before all things, and by him all
 18 things subsist: and he is the head of his body,
 the church: who is the § beginning, the first-
 born from the dead, that in all things he might
 19 || be the first. For it hath pleased *the Father*,
 20 that in him all fulness should dwell; and, having
 made peace through ** his blood shed on the
 cross, that by him he would reconcile all things
 to himself: by him, *I say*, whether *they be* things

VOL. II.

T

on

* Gr. *The Son of his love.* † Or, *the whole creation.*
 ‡ Or, *he was.* § Or, *Chief.* || Or, *have the first place.* ** Gr.
the blood of his cross.

15. *The firstborn.*] Immediately derived from the invisible God, John i. 14, before the whole creation: as the next verse proves.

16. *By him.*] As the instrumental cause.

Created.] Here a proper creation is meant; and not a figurative one to good works.

Thrones &c.] The several orders of angels.

For him.] That he might be

their Head, and might be worshipped and served by them. Phil. ii. 10, 11.

17. *All things subsist.*] He superintends and preserves them.

18. *The beginning.*] Or Chief, or Head. See Rev. iii. 14.

19. *It hath pleased the Father.*] See v, 12, 13.

20. *All things.*] All intelligent creatures.

CHAP.

I.

21 on earth, or things in heaven. And you that were formerly aliens, and enemies in *your* mind, by wicked works, yet he hath now reconciled
 22 by * his fleshly body, through *his* death, to present you holy, and spotless, and irreproachable in
 23 his sight; if ye continue grounded and stedfast in the faith, and not moved away from the hope † given by the gospel which ye have heard, and which hath been preached to every creature that is under heaven; of which I Paul have been made a minister.

24 I now rejoice in *my* sufferings for you, and in my turn fill up that which in my flesh remaineth behind of *my* afflictions because of Christ, for the
 25 sake of his body, which is the church: of which *church* I have been made a minister, according to the dispensation of God which hath been given me toward

* Gr. *the body of his flesh.* † Gr. *hope of the gospel.*

Or things in heaven.] To reconcile may refer to men only. See Hebr. ii. 16. But by Christ angels and men were united in one body: Eph. i. 10: and means were used to place them in religious concord and amity with each other. This is a reconciliation of angels, according to Estius, Munster, and Peirce.

22. *By his fleshly body.] These words are opposed to Christ's mystical body, mentioned v. 18.*

23. *To every creature that is under heaven.] To Jews and gentiles; and that very extensively.*

24. I, who formerly persecuted the church, now in my turn fill up, by my bodily sufferings, what remains behind in the course of my life of the afflictions allotted to me because of Christ &c. See Ellner. Or *θλίψεις τῷ Χριστῷ* may signify such sufferings as Christ underwent. See 2 Cor. i, 5.

CHAP.
I.

toward you, that I may fully preach the word of
 26 God, *even* the mystery which hath been hidden
 from ages and from generations, but now hath
 27 been made manifest to his saints: to whom God
 hath been willing to make known what are the
 * glorious riches of this mystery among the gen-
 tiles; which *mystery* is Christ among you, the
 28 hope of glory: whom we preach, † admonishing
 every man, and teaching [every man,] with all
 wisdom; that we may present every man perfect
 29 in Christ: for which I labour also, and contend
 CHAP. according to his working which worketh in
 II. I me mightily. For I would that ye knew what
 earnest care I have for you, and *for* those at La-
 odicea, and *for* as many as have not seen my face
 2 in the flesh; that their hearts might be com-
 comforted, they being knit together in love, and to
 all riches of the ‡ full assurance of *their* under-
 T 2 stand-

* Gr. *the riches of the glory.* † Or, *admonishing and teaching every man with all wisdom.* MSS. ‡ Or, *most fully assured understanding.*

26. By the word of God I mean the mystery of admitting the gentiles into the Christian church; which, to speak comparatively, has been concealed from preceding ages and generations of men.

27. *Christ.*] Which mystery is the preaching of Christ among you.

28. *Every man.*] Gentiles

as well as Jews. Observe that *πάντα ἄνθρωπον* occurs thrice in this verse with much emphasis.

29. To which end also I direct my labours; together with the other preachers mentioned v. 28.

1. *Earnest care.*] See 1 Thess. ii. 2. The word *ἀγωνία* here refers to *ἀγωνιζόμενος* c. i. 29.

CHAP.
II.

- standing, to the knowledge of the mystery of
 3 God [the Father, and of Christ ;] in which are
 hidden all the treasures of wisdom and knowledge.
 4 Now I say this, lest any man should deceive you
 5 by persuasive words. For though I be absent in
 the flesh, yet I am with you in *my* spirit, rejoicing,
 and beholding your order, and the steadfastness of
 6 your faith in Christ. As ye have therefore re-
 ceived Christ Jesus the Lord, *so* walk in him;
 7 rooted and built up in him, and established in
 the faith, as ye have been taught, abounding
 [therein] in thanksgiving.
 8 Beware lest any man spoil you through philo-
 sophy and empty deceit, according to the tradi-
 tion of men, according to the elements of the
 world,

2. *The mystery.*] In preach-
 ing the gospel to the gentiles.
 Griesbach rejects the words *καὶ*
πατρὸς καὶ τοῦ Χριστοῦ.

3. *In which.*] The margin
 of our bibles has *wherein*. See
 also Pol. Syn. and Hammond.

When we consider c. i. 27,
 and c. ii. 2, we shall be in-
 duced to think that the words
 in the verse before us are very
 applicable to *the mystery of God*;
 that is to the gospel preached
 among the gentiles. But as
 the words expunged from Gri-
 esbach's text may well be sup-
 plied, it remains doubtful whe-
 ther *mystery*, or *God*, or *Christ*
 be the antecedent.

4. *Now I say this.*] Con-
 cerning the treasures of wisdom

and knowledge hidden in the
 gospel.

8. *Spoil you.*] Or, make a
 prey of you.

*Through philosophy and empty
 deceit.*] An hendiadys.
 Through that kind of philoso-
 phy which is vain deceit; en-
 couraging a reliance on false
 objects of religious trust. The
 worship of angels may be al-
 luded to; with which doctrine
 the Jews of those times mixed
 the worship of demons, or, de-
 parted spirits, agreeably to the
 Grecian philosophy.

The tradition of men] Jew-
 ish traditions are meant.

The elements of the world.] The ritual law. See Gal. iv.
 3, 9.

CHAP.
II.

- 9 world, and not according to Christ. For in him dwelleth all the fulness of the Godhead bodily :
10 and ye are filled through him, who is the head of
11 all principality and power: through whom ye have been circumcised also with a circumcision not made by hands, by putting off the fleshly
12 body through the circumcision of Christ; having been buried with him in baptism, in which ye were raised also with *him*, through faith in the mighty working of God who raised him from the
13 dead. And to you, being dead in your sins, and *in* the uncircumcision of your flesh, hath God given life together with *Christ*, having freely pardoned all our trespasses; having blotted out the hand-writing of ordinances which was against us,

9. *Bodily.*] In a visible external form: under which he often exhibited himself to mankind, before his incarnation: John i. 18: and now displays his glory in heaven.

10. *Ye are filled.*] The original word refers to πληρομα in v. 9. Ye are filled with spiritual gifts, and with the fruits of righteousness. Eph. iii. 19. Phil. i. 11. c. i. 9.

Of all principality and power.] Of all the angelic orders. C. i. 16.

12. The Apostle alludes to

the rite of immersion, or copious effusion of water, [See on Rom. vi. 4.] in baptism; and speaks of a figurative or spiritual burying and rising again.

13. *Having freely pardoned all our trespasses.*] So as to take the gentiles into covenant with him.

14. *Which was against us.*] The Levitical ordinances, written by Moses, separated the gentiles from the Jews. Eph. ii. 15.

CHAP.
II.

us, which was contrary to us, and taken it out
15 of the way, and nailed it to the cross: *and*, hav-
ing spoiled principalities and powers, he made a
shew of them openly, and triumphed over them
by *the cross*.

16 Let no man therefore condemn you for *your*
use of meats or drinks, or in respect of a feast, or
17 new-moon, or sabbath: which are a shadow of
things to come; but the body *is* of Christ.

18 Let no man defraud you of your prize, in a vo-
luntary humility of mind and worship of angels,
intruding into those things which he hath not
seen,

Which was contrary to us.]
The Greek words have much
the appearance of a marginal
explanatory note on τὸ κατ'
ἡμῶν.

And taken it out of the way.]
ἤρκεν is a Hebrew change of
construction for ἄρας. See
Eph. i. 20. John i. 32: and
my note on Amos ii. 7.

And nailed it to the cross.]
Grotius mentions a custom of
transfixing antiquated edicts
with a nail: in which remark
he is followed by Hammond
and Doddridge.

15. By the powerful means
used to subdue vice, God
shewed openly that he tri-
umphed over evil spirits. Com-
pare Eph. vi. 12.

By the cross.] See the an-
cient versions in the Polyglot.

16. This is a conclusion
from v. 14.

Sabbath.] As observed by
the Jews.

17. Which are a shadow of
the solid goodness commanded
by the gospel.

18. The Apostle had this
erroneous practice in view, c.
i. 16—20. ii. 8, 9, 10.

In a voluntary humility &c.]
Θείων seems equivalent to
θειότης, ἰδιουσίη. Accordingly,
the marginal rendering in our
bible is, "being a voluntary
in humility." In a chosen and
affected humility, shewn by
the worship of angels. Or,
in a low and debasing worship
of angels: ἐν ταπεινοφροσύνῃ καὶ
θρησκείᾳ being considered as an
hendiadys.

Intruding into.] "Ingredi-
ens in ea." Bos. See also
Elfner, that the word signifies
immiscere se, ingerere, rebus non
ad se pertinentibus.

CHAP.

II.

- seen, rashly puffed up by * his fleshly mind.
- 19 And not holding fast the head, from whom all the body, supplied and connected by joints and bands, † increaseth with the increase of God.
- 20 If ye have died with Christ from the elements of the world, why, as though living in the world,
- 21 are ye subject to ordinances ; (*such as*, “ Do not
- 22 “ touch *things*, nor taste, nor handle ;” all which things are to be consumed by *the* use of them ;) according to the commandments and
- 23 doctrines of men ? Which *ordinances* have indeed a shew of wisdom in will-worship, and humility of mind, and not sparing the body : *yet are not* in

* Gr. *the mind of his flesh*. † Or, *with a great increase*.

19. *The head.*] Christ. The expression has a reference to v. 10.

From whom.] Ἐξ ἧς sc. κεφαλῆς, implied in κεφαλῆς.

20. *If ye have died.*] See v. 12.

As though living in the world.] Under the Jewish dispensation. See v. 8.

21. Namely, such ordinances as relate to handling unclean things, and to tasting or touching impure food. But Kypke shews that we may render, “ Eat not, taste not, touch not :” So that, according to him, there is a climax in the words, and a reference to unclean food only. See also Wakefield.

22. And yet God has created all these things (πάγια refers to meats) to be consumed by a temperate use of them.

23. Which worship of angels, and which ordinances when now taught and observed among gentile converts, have indeed &c.

Will-worship.] Plato uses ἰεροδουλεία. Conviv. ed. Serr. p. 184.

Yet are not &c.] A comma should be placed at τινί, with Beza, Bengelius, and Griesbach ; and the adverbial ἀλλὰ should be supplied before πρὸς. Compare the last clause of 2 Tim. ii. 14. “ Which things deserve not true estimation ; but tend to satisfy pride, and arise

CHAP.
II.

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CHAP.
II.CHAP.
III.

in any honour, *but serve* to the satisfying of the flesh.

1 If then ye have been raised with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Mind the things
2 above, not the things on the earth. For ye have
3 died, and your life is hidden with Christ in God.
4 When Christ, *who is* your life, shall be manifested, then ye also will be manifested with him in glory.

5 Deaden therefore your members as to the things on earth; *as to* fornication, uncleanness, passion, evil desire, and covetousness, which is
6 idolatry; for which things the anger of God
7 cometh on the sons of disobedience: in which Ye also walked formerly, when ye lived in them.

But

arise from a conceit of superior knowledge, and from a desire of raising a Jewish faction for secular purposes." See v. 18: and Gal. vi. 12.

1. *Have been raised with Christ, &c.*] Have been raised in a figurative sense to a new life; [see c. ii. 12.] as the ascension of Christ succeeded his resurrection, so let heavenly-mindedness succeed your resurrection.

3. I say, mind not earthly things. For ye have died to the things of this world: C. ii. 12: and as Christ is invisibly with God, so your life is with God, concealed, deposited, or

treasured up, with him, to be bestowed on you in his good time.

4. This being a certain fact, that when Christ &c. Observe that *ἀνεγέρθη*, v. 3, is opposed to *παρεῳκνῆ* and *παρεῳκνῆσθε* v. 4, and therefore is explained by them.

5. *As to the things on earth.*] Griesbach places a comma at *ὑμῶν*. See also Wakefield's New Testament; who refers to Hebr. v. 1.

7. *When ye lived in them.*] Before you died to them by your Christian profession. See v. 3.

CHAP.
III.

8 But now do Ye also put away all these; anger,
 9 wrath, maliciouſneſs, evil-ſpeaking, filthy talk-
 10 ing, out of your mouth. Lie not one to ano-
 11 ther, ſince ye have put off the old man with his
 deeds; and have put on the new *man*, that is
 renewed in knowledge, according to the image
 of Him who created him: where there is neither
 * gentile nor Jew; circumciſion nor uncircum-
 ciſion; barbarian *nor* Scythian; ſlave *nor* free:
 but Chriſt is all things, and *that* among all.
 12 Put on therefore, as *the* elect of God, holy,
 and beloved, bowels of pity, kindneſs, humility
 13 of mind, meekneſs, long-ſuffering: (forbearing
 one another, and freely forgiving one another, if
 any one have a cauſe of complaint againſt ano-
 14 ther: even as Chriſt freely forgave you, ſo *do*
 15 ye alſo :) and, beſides all theſe things, *put on*
 love, which is the bond of perfection. And let
 peace

* Gr. Greek.

8. *Ye alſo.*] Like other
 Chriſtians.

Filthy talking.] The paſſage
 quoted by Raphaelius ſhews that
 Epictetus, enchirid. §. 55,
 uſes this word for obſcene talk-
 ing.

Out of your mouth.] This re-
 fers to the two laſt articles
 only. See c. i. 20.

10. *Who created him.*] To
 good works. Eph. ii. 10.

Nor Scythian.] The Scy-

thians were the moſt uncivi-
 lized of all nations.

*But Chriſt is all things, and
 that among all.*] But Chriſt is
 every thing in the ſight of
 God; and that among all the
 human race, whatever their
 diſtinctiſions may be.

14. *Which is the bond of per-
 fection.*] Which unites Chriſ-
 tians together, and makes them
 perfect. See Rom. xiii. 8.
 Eph. iv. 3.

CHAP.

II.

peace with Christ, preside in your hearts, to which ye have been called also in one body; and be ye thankful.

16 Let the doctrine of Christ dwell in you richly in all wisdom: ye teaching and admonishing one another with psalms, and hymns, and spiritual songs; singing with thankfulness, *and* with your
17 hearts, to God. And whatsoever ye do in word or deed, *do* all in the name of [the Lord] Jesus, giving thanks to God, even the Father, through him.

18 Wives, submit yourselves to your husbands, as
19 it is fit in the Lord. Husbands, love *your* wives,
20 and be not bitter toward them. Children, obey *your* parents in all things; for this is well-
21 pleasing in the Lord. Fathers, provoke not your children,

15. *Peace with Christ.*] A sense of his favour. See Phil. iv. 7.

16. *Ye teaching and admonishing.*] The Greek participles may be in the nominative case absolute. Bos observes this, and refers to 2 Cor. i. 7.

With psalms &c.] See Eph. v. 19.

With thankfulness.] Davenant in Pol. Syn. Le Clerc. Nouv. Test. Wakefield. Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16.

Griesbach places a colon at

πλυσίως.

17. Let every important and religious word or action be spoken or done, habitually considering Jesus Christ as your Master and Mediator. For instance: Give thanks to God through him.

20. *In all things.*] Here, and v. 22, the words must be restrained to things which are fit and reasonable. See Eph. v. 24.

In the Lord.] Among those who are Christians. This seems to be the true reading. See v. 18.

CHAP.
III.

22 children, lest they despair. * Servants, obey in
all things *your* masters according to the flesh;
not with eye-service, as men-pleasers, but in
23 singleness of heart, fearing the Lord: and what-
soever ye do, perform it heartily, as to the Lord,
24 and not to men; knowing that from the Lord
ye will receive the reward of the inheritance:
25 [for] ye serve Christ *as your* Lord. But he that
doeth wrong, will be punished for the wrong
CHAP. IV. which he hath done: and there is no respect of

I persons. Masters, give to *your* † servants that
which is just and equal; knowing that Ye also
have a Master in heaven.

2 Persevere in prayer, watching therein with
3 thanksgiving; praying at the same time for us
also, that God would open to us a door of utter-
ance, to speak the mystery of Christ, for which I
4 am even in bonds: that I may make it manifest,
5 as I ought to speak. Walk in wisdom toward
6 those that are without, redeeming the time. Let
your

* Or, *slaves*. † Or, *slaves*.

24. *Of the inheritance.*] Of the true heavenly inheritance. "Of slaves ye will be made sons." Estius.

Christ as your Lord.] A Master of unbounded benignity. *Κύριος* means *Master* in a civil sense, as well as *Lord* in a religious sense. See c. iv. 1.

25. *No respect of persons.*] Whether they be slaves or free.

v. 11.

3. *A door of utterance &c.*] A large opportunity of declaring the mystery of the gospel to the gentiles, and their equal participation of its privileges with the Jews.

5. *Those that are without.*] The unconverted heathens. For the remaining part of the precept, see on Eph. v. 16.

CHAP.
IV.

your discourse *be* always well-pleasing, seasoned with salt, so that ye may know how ye ought to answer every man.

- 7 All things concerning me Tychicus will declare to you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord;
8 whom I have sent to you for this purpose, that he may know your affairs, and comfort your
9 hearts; together with Onesimus, a faithful and beloved brother, who is one of you. They will make known to you all things which *are done*
10 here. Aristarchus my fellow-prisoner, and Mark son to the sister of Barnabas, concerning whom ye have received commandments, (if he come
11 unto you receive him,) and Jesus called Justus, that are of the circumcision, * salute thee. These have been my only fellow-labourers as to the kingdom of God; and they have been a comfort

* See S. 13.

6. *Well-pleasing.*] Mild, becoming, good; making you gracious to, and favoured by, your hearers.

Seasoned with salt.] Tempered with wisdom, of which salt is the symbol. Matth. v. 13. Mark ix. 50.

7. *In the Lord.*] Under our common Lord. In the church of Christ. See v. 17.

10. That St. Paul's displeasure against Mark, for desert-

ing him in his travels to preach the gospel, was afterward removed, appears from this passage, from 2 Tim. iv. 11, and from Philemon v. 24.

11. We may render, according to a different punctuation: "*As for* those who are of the circumcision, these only have been my fellow workers &c." Compare v. 14, and Philemon 24.

CHAP.
IV.

- 12 fort unto me. Epaphras, who is one of you, a
 servant of Christ, saluteth you, always earnestly
 striving for you in *his* prayers, that ye may stand
 13 perfect and complete in all the will of God. For
 I bear him witness that he hath a great concern
 for you, and *for* those at Laodicea, and *for* those
 14 at Hierapolis. Luke, the beloved physician, and
 15 Demas, salute you. Salute the brethren, that
 are at Laodicea; and Nymphas, and the * church
 16 which *assembleth* in his house. And when this
 epistle hath been read among you, cause that it
 be read in the † church of the Laodiceans also;
 and that ye likewise read the *epistle* from Laodicea.
 17 And say to Archippus; “Take heed to the mi-
 “nisty which thou hast received in the Lord,
 “that thou fully discharge it.”
 18 The salutation by the hand of me Paul. Re-
 member my bonds. ‡ Favour *be* with you.

* i. e. congregation. † i. e. congregation. ‡ Or, *The favour of God.*

16. *From Laodicea.*] Sent from Laodicea to you. One of St. Paul's epistles; which the Laodiceans had read in their religious assembly, and the Colossians had not thus publicly read.
 17. We may render, “Take heed that thou fulfil the ministry &c.”

T H E

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THE
FIRST EPISTLE
OF
SAINT PAUL
TO THE
THESSALONIANS.

CHAP.

I.

I PAUL, and Silvanus, and Timothy, to the church of the Theſſalonians *which is* in God the Father and *in* the Lord Jeſus Chriſt; favour *be* to you, and peace, from God our Father, and our Lord Jeſus Chriſt.

2 We give thanks to God always for you all,
3 making mention of you in our prayers, mentioning without ceasing your work of faith, and labour

1. *In God the Father.*] *of love &c.*] Good works the fruit of faith, and laborious love toward your fellow Christians, and patient hope.
Which profeſſes faith in God the Father, and in the Lord Jeſus Chriſt. John xvii. 3.
3. *Work of faith and labour*

C H A P.

I.

bour of love, and patience of hope in our Lord
 4 Jesus Christ, before our God and Father; know-
 ing, brethren beloved of God, your election *by*
 5 *him*. For the * gospel preached by us came not to
 you in words only, but in power also, and in the
 Holy Spirit, and in full confirmation; as ye
 know what manner of men we were among you
 6 for your sake; and ye became imitators of us,
 and of the Lord, having received the word amidst
 much affliction, with joy in the Holy Spirit:
 7 so that ye have been examples to all in Mace-
 8 donia and Achaia, † who believe. For from
 you the word of the Lord hath sounded forth,
 not only in Macedonia and Achaia; but in every
 place also your faith toward God hath spread
 abroad, so that we need not to speak any thing
 9 *concerning it*. For they themselves declare of
 us, what kind of entering in among you we had,
 and how ye turned to God from idols, to serve
 the

* Gr. *our gospel*. † See S. 13.

4. *Your election.*] That God hath chosen you gentiles to be his peculiar people. 2 Thess. ii. 13.

5. And I have just reason to thank God for your faith, love, and hope. For &c. v. 5, 6, 7.

In full confirmation.] Which is the cause of full persuasion. So, Hebr. xi. 1, ἰλαρχος, *proof*, is put for conviction. See Parkhurst's lexicon.

8. I say, examples every

where spoken of. For &c.

The word of the Lord.] Your ready reception of it, and its influence on your practice.

9. *They themselves.*] The inhabitants of Macedonia, of Achaia, and of many other places.

Entering in.] What his entering in was, or, his conduct toward them, and its effect, he shews C. ii. 1—12.

CHAP.
I.

10 the living and true God; and to look for his Son
from heaven, whom he raised from the dead,
even Jesus, who * delivereth us from the

CHAP.
II.

† punishment *which is* to come.

1 For yourselves, brethren, know that our enter-
2 ing in among you was not in vain: but *even* after
we had before suffered, and had been shamefully
treated, as ye know, at Philippi; we had freedom
of speech through our God to preach unto You the
3 gospel of God with much earnestness. For our
exhortation *was* not of error, nor of uncleanness,
4 nor in guile: but as we were approved of God
to be entrusted with the gospel, we so speak,
not as pleasing men, but God, who proveth our
5 hearts. For neither at any time used we flatter-
ing words, as ye know, nor ‡ a pretence of co-
6 vetousness: (God *is* witness:) nor from men
sought we glory, either from you or from others;

VOL. II.

U

when

* Or, *will deliver*. † Gr. *anger*. ‡ Or, *a covetous pre-
tence*.

1. *In vain.*] Without influence
on your belief, c. i. 9; and on
your practice, c. i. 7, 8. ii.
13, 14.

2. *At Philippi.*] Acts xvi.
23.

3. I say, the gospel of God.
For &c.

Of error.] We ourselves
being deceived.

Nor of uncleanness.] Nor
with impure and sensual doc-

trines, or views. See 2 Pet.
ii. 10, 14. Jude 4, 8. Rev.
ii. 6, 15. Hammond, and
Wall.

Nor in guile.] Nor with
an intention to deceive others.

5. I say, not as pleasing men
but God. For &c. v. 5, 6.

A pretence of covetousness.] Any
pretence whatever, to
palliate covetousness.

CHAP.
II.

- when we might have used authority, as apostles
 7 of Christ: but we were gentle among you, as a
 8 nurse cherisheth her children. Being thus affectionately desirous of you, we are willing to bestow on you, not the gospel of God only, but our own lives also, because ye are become dear
 9 to us. For ye remember, brethren, our labour and toil: *how* working night and day, that we might not be burthen some to any of you, we
 10 preached to you the gospel of God. Ye *are* witnesses, and God *also*, how holily, and righteously, and unblameably we behaved ourselves among
 11 you that believe: as ye know how we exhorted, and comforted, and charged every one of you, as
 12 a father *doth* his children, that ye should walk in a manner worthy of God, who calleth you to his
 * glorious kingdom.
 13 For this cause we thank God also without ceasing, that, when ye received the word of God which ye heard from us, ye embraced *it* not *as* the

* Gr. *kingdom and glory.*

7, 8. Griesbach, and some others, point thus: "but we were gentle among you. As a nurse cherisheth her children, so, being affectionately desirous of you, we &c."

9. Of this affection you have received another proof. For &c.

11. After παρακαλῶντις un-

derstand ἡμῖν, and consider ὑμᾶς as an Hebrew pleonasm. Or suppose that after ὑμῶν the Apostle designed to add παρακλήθημεν; but that having thrown in the clause ὡς πατὴρ τέκνα ἑαυτοῦ, he changes the construction.

13. *For this cause.*] See c.

i. 2.

CHAP.
II.

the word of men, but (as it is in truth) the word of God, which powerfully worketh also in
 14 you that believe. For ye, brethren, are become imitators of the churches of God in Judea, which are in Christ Jesus: for Ye also have suffered like things from your own countrymen, even as they
 15 have from the Jews; who both killed the Lord Jesus, and the prophets, and have persecuted us,
 16 and please not God, and are against all men: forbidding us to speak to the gentiles, that they may be saved: so that *the* * *Jews* fill up *the measure* of their sins always: for anger hath overtaken them to utter destruction.

17 Now we, brethren, having been bereaved of you for a short time, in presence, not in heart, have abundantly endeavoured with great desire to
 18 see your face. Wherefore we have been willing to come unto you (even I Paul) both once and
 19 again; but Satan hath hindered us. For what

U 2 will

* S. 5.

Powerfully worketh.] By the miraculous gifts and the assistance of the Spirit.

15. *And the prophets.*] The ancient prophets, and some preachers of the gospel.

Against all men.] Against the gentiles, whether converted to Christianity or unconverted; and against converted Jews. Adversus alios omnes hostile odium. Tac.

Hist. L. v. § v. See Elsner.

16. *Always.*] Now, as well as formerly.

Hath overtaken them.] They are the present objects of God's wrath; which will end in their destruction by the Romans.

To utter destruction.] See the Greek, Amos ix. 8. 2 Chron. xii. 12.

18. *Satan.*] Wicked men, the instruments of Satan.

CHAP.

II.

will be our hope, or joy, or crown of glorying?
will not even Ye in the presence of our Lord
 20 Jesus [Christ] at his coming? for Ye are *indeed*
 CHAP. our glory and *our* joy.

III.

1 Wherefore, being no longer able to bear
our solicitude, we thought it good to be left
 2 at Athens alone; and sent Timothy our bro-
 ther, and fellow-worker together with God
 in the gospel of Christ, to establish you, and
 3 to comfort you concerning your faith; that no
 man should be moved by these *mine* afflictions:
 for yourselves know that we are appointed to this.
 4 For, when we were with you, we told you be-
 forehand that we should suffer affliction; even as
 5 it hath come to pass, and ye know. For this
 cause also, being no longer able to bear *my solici-*
tude, I sent to know your faith; *fearing* lest by
 some means the tempter had tempted you, and
 6 our labour might be in vain. But now, when
 Timothy came from you to us, and brought us
 glad tidings of your faith and love, and that ye
 have a good remembrance of us always, longing
 7 to see us, as we also *do to see* you; for this cause,
 brethren, we were comforted concerning you in
 all our affliction and distress, *even* by your faith:
 for

19. *Crown of glorying.*] See 16.
 on Phil. iv. 1.

1. *Bear.*] Some supply
 after the Greek verb τὸν πόσον
 ὑμῶν: others, τὴν μέριμναν ἡμῶν.

3. *That we are appointed to
 this.*] That this is the natural
 lot of us apostles. Acts ix.

Observe the authorities for
 reading τὸ μέριμνα at the begin-
 ning of this verse; as c. iv. 6.
 Dr. Owen in Bower 4to.

5. *For this cause also.*] Lest
 ye should be shaken by the per-
 secutions which I suffer.

CHAP.
III.

8 for now we live *indeed*, if ye stand firmly in the
9 Lord. For what thanks can we return to God
because of you, for all the joy with which we
10 rejoice for your sakes before our God; night and
day praying very exceedingly, that we might see
your face, and might perfect that which remain-
11 eth behind of your faith? Now may our God and
Father himself, and our Lord Jesus Christ, direct
12 our way to you. And may the Lord make you
to increase and abound in love one toward ano-
ther, and toward all *men*, even as we *do* toward
13 you: that he may establish your hearts un-
blameable in holiness before our God and Father,
at the coming of our Lord Jesus [Christ] with
all his saints.

CHAP.
IV.

I FINALLY then we beseech you, brethren,
and exhort *you* by the Lord Jesus, that, as ye
have received of us how ye ought to walk, and to
please God, ye would abound more and more.
2 For ye know what commandments we gave you
by

8. *We live.*] A happy life.
So Horace, *Vivo et regno*
&c.

10. *That which remaineth
behind of your faith.*] As to
knowledge and all spiritual
gifts.

12. *The Lord.*] Four MSS.
add *Jesus*, explaining.

13. *At the coming of our
Lord Jesus.*] We have here a

repetition of the antecedent;
if we suppose *Κύριος*, in v. 12,
genuine, and rightly under-
stood of the Lord Jesus.

I. *By the Lord Jesus.*] In
his name: by your love and
obedience to him. Some ren-
der: "in the Lord Jesus:"
that is, as professors of faith
in him.

C H A P.
IV.

- 3 by *the authority of* the Lord Jesus. For this is
 the will of God, *even* your sanctification; that ye
 4 abstain from fornication; that every one of you
 know how to keep his * body in sanctification
 5 and honour; (not in the passion of desire, even
 6 as the gentiles who know not God;) so as not
 to go beyond and overreach his brother in this
 matter; because the Lord is an avenger of all
 such, as we have formerly also told you, and tes-
 7 tified. For God hath not called us to unclean-
 8 ness, but to sanctification. He therefore who
 despiseth, despiseth not man, but God; who hath
 also given to us his Holy Spirit.
- 9 Now as concerning brotherly kindness, ye need
 not that I write unto you: for ye yourselves are
 10 taught of God to love one another: and indeed
 ye do this toward all the brethren that are in all
 Macedonia. But we beseech you, brethren, that ye
 11 abound *in love still* more; and that ye † earnestly
 strive to be quiet, and to do your own business,
 and to work with your [own] hands, as we *for-*
merly

* Gr. *vessel*. † *ambitiously*.

3. For your sanctification is the will of God: which sanctification consists in this, that &c.

4. *His body.*] Gr. *vessel*. Quippe etenim corpus, quod *was* quasi constitit ejus, &c. sc. animæ. Lucr. iii. 441.

6. In this matter.] Of adultery or fornication. See on I Cor. v. 9.

8. *His Holy Spirit*] And therefore we should be pure and irreproachable in our conduct; and should not reject, or grieve, the Spirit.

9. *Taught of God.*] By the precepts of God in the gospel. Isai. liv. 13.

11. *To do your own business.*] See 2 Thess. iii. 11.

CHAP.
IV.

12 *merly* commanded you; that ye may walk becomingly toward those that are without, and *that* ye may have need of nothing.

13 NOW we would not have you ignorant, brethren, concerning those that are fallen asleep; that ye grieve not, even as others that have no
14 hope. For if we believe that Jesus died, and rose again; *even* so God, through Jesus, will bring with him those also that are fallen asleep.
15 For this we say unto you by the word of the Lord, that we who *shall be* alive, and who *shall* remain to the appearance of the Lord, shall not * be
16 before those that are fallen asleep. For the Lord himself will come down from heaven with a shout, with the voice of † *the* archangel, and with

* *Go before.* S. 23. † *Or, an archangel.*

13. *As others.*] The gentiles. Eph. ii. 3. c. v. 6.

14. The common translation in *Jesus* gives *dià* the sense which it has Rom. ii. 27. iv. 11. 2 Cor. v. 10. 1 Tim. ii. 15. "Under Christ. In the state of Christianity."

With him.] Risen again, and hereafter to appear in unspeakable glory.

The sense of this verse is: "If we believe, as we do, the death and resurrection of Christ; we have equally just reason to believe that God has power to raise the dead at the last day."

15. *By the word of the Lord.*]

Revealed to me. See Hos. i. 2. Luke iii. 2.

We who shall be alive.] We Christians, who may be considered as one body, church, or people, in whatever age we live. See Deut. xxvi. 6—9. Ps. lxvi. 6. Matth. xxiii. 35. "ye slew."

Be before.] Anticipate, be beforehand with, get before. See v. 17.

16. *With a shout.*] With loud acclamations of the heavenly host.

The archangel.] See 2 Esdras iv. 36. Jude 9.

CHAP.
IV.

with the trumpet of God: and the dead in
 17 Christ will rise first: afterward, we who *shall be*
 alive, and who *shall* remain, will be caught up
 together with them into the clouds, to meet the
 Lord in the air: and then we shall ever be with
 18 the Lord. Wherefore comfort ye one another
 CHAP. with these words.
 V.

- 1 But concerning the time and the season *of this*,
 brethren, ye have no need that I write unto you.
- 2 For yourselves well know that the day of the
- 3 Lord will come as a thief in the night. When
men shall say, "Peace and safety;" then sudden
 destruction will come upon them, as pangs upon
 a woman with child: and they shall not escape.
- 4 But Ye, brethren, are not in darkness, that the
- 5 *last* day should overtake you as a thief. All Ye
 are sons of light, and sons of *the* day; we are
- 6 not of *the* night and of darkness. So then let us
 not sleep, even as others; but let us watch, and
- 7 be sober. For those that sleep, sleep by night;
 and those that are drunken, are drunken by night.
- 8 But let Us, that are of *the* day, be sober; and put
 on the breast-plate of faith and love, and, for an
 helmet,

In Christ.] In the true faith
 of Christ.

18. *Comfort ye*] See the lat-
 ter part of v. 13.

1. By *times* we may suppose
 that a larger portion of dura-
 tion is denoted than by *seasons*.
 See Acts i. 7.

2. *Well know.*] From the
 tenour of my instructions.

3. When careless and wick-
 ed men shall say &c.

8. *And put on the breastplate*
 &c.] The mention of watch-
 fulness naturally led to the
 mention of armour, in which
 it was the custom of soldiers
 to watch. Comp. Eph. vi. 14,
 17.

CHAP.
V.

9 helmet, the hope of salvation. For God hath
not appointed us to anger, but to the obtaining of
10 salvation by our Lord Jesus Christ; who died for
us, that, whether we wake or sleep *at the last*
11 *day*, we may live together with him. Wherefore
comfort each other, and edify one another, even
as ye do.

12 Now we beseech you, brethren, to acknow-
ledge those who labour among you, and preside
13 over you in the Lord, and admonish you; and to
esteem them very highly in love for the sake of
their office. Be at peace among yourselves.
14 And we exhort you, brethren, admonish those
that are disorderly, comfort the feeble-minded,
support the weak, be long-suffering toward all
15 *men*. See that none render evil for evil to any
man; but always follow that which is good,
[both]

10. *Whether we wake or sleep.*] Whether we be alive at the last day, or whether we sleep in death. C. iv. 15, 17. He speaks of Christians in all ages.

12. *To acknowledge.*] With much respect and benevolence. See v. 13.

In the Lord.] In things relating to Christianity.

13. *Among yourselves.*] If the Thessalonians were divided among themselves about the characters of their Teachers, as the Corinthians were, this was an apposite precept. But there is very good authority for

reading *αὐτοῖς*. "Live in peace with them."

14. Now we exhort you, brethren, to cooperate with your Ministers by admonishing &c.

The feeble-minded.] Those who are dejected by adversity; or by too low an opinion of themselves, leading to religious melancholy.

The weak.] In the faith, and in their notions of religious liberty.

15. *That which is good &c.*] Benevolence, and beneficence, toward your fellow-Christians and toward all others.

CHAP.
V.

- [both] toward one another and toward all *men*.
 16-17-18 Rejoice always. Pray without ceasing. For every thing give thanks : for this is the will of God through Christ Jesus concerning you.
 19-20 Quench not the Spirit. * Despise not prophe-
 21 syings : but prove all things ; hold fast that
 22 which is good. Abstain from all appearance of
 23 evil. And may the God of peace himself sanctify you wholly : and may your whole spirit, and soul, and body be preserved unblameably to the appear-
 ance

* Or, *Do not set at nought.*

16. See Phil. iii. 1. iv. 4.

17. *Without ceasing.*] Habitually, at proper stated times. Dan. viii. 11, 12, the daily sacrifices, offered in the temple every morning and evening, are called in the original the *continual* or *perpetual* sacrifice.

18. *For every thing.*] Which is an object of thankfulness. Nay, even distresses and persecution work for your good. See 2 Thess. i. 4, 5. Rom. v. 3.

19. *Quench not the Spirit.*] By apostacy, immorality, or an undue use of its gifts. See 2 Tim. i. 6.

20. The first converts were apt themselves to prefer, and to admire in others, more splendid gifts ; such as working miracles, or speaking unknown languages. See 1 Cor. xiv. 1, 3, 39.

21. Yet prove the doctrines

of the prophets, when they are proposed to you. Try and examine them by reason, and by their consistency with revealed truths. ; John iv. 1.

23. *Spirit and soul and body.*] The spirit may mean the understanding ; and the soul, the affections. Cocceius understands the words *de cogitatione omni nostra, et voluntate, et membrorum usu*. Lex. Hebr. p. 522.

This is the division of the Stoics which so often occurs in Marcus Antoninus. *Σώμα, ψυχή, νῆς*. So Juvenal :

Mundi

Principio indulsit communis conditor illis

Tantum animam, nobis animum quoque. xv. 148.

The apostle may allude to this well-known philosophical division without adopting it.

CHAP.
V.

24 ance of our Lord Jesus Christ. Faithful *is* he
who calleth you; * and he will also do *this*.
25-26 Brethren, pray for us. Salute all the brethren
27 with an holy kifs. I adjure you by the Lord
that this epistle be read to all the [holy] bre-
28 thren. The favour of our Lord Jesus Christ *be*
with you. Amen.

* *for he.* S. 6.

24. *Do this.*] What is prayed
for, *v.* 23.

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THE
SECOND EPISTLE
OF
SAINT PAUL
TO THE
THESSALONIANS.

CHAP.

I.

1 PAUL, and Sylvanus, and Timothy, to the church of the Thessalonians *which is* in God our
2 Father, and *in our* Lord Jesus Christ: favour *be* to you, and peace, from God our Father, and *from our* Lord Jesus Christ.

3 We ought to thank God always for you, brethren, as it is fit, that your faith increaseth exceedingly, and *that* the love of every one of you
4 all toward each other aboundeth: so that we ourselves glory in you among the churches of
God,

2. *In God our Father &c.*] See 1 Thess. i. 1. and v. 8.

CHAP.

I.

God, for your patience and faith in all your
 5 persecutions and afflictions which ye endure ; *for*
 a manifestation of the just judgement of God,
and to the end that ye may be counted worthy of
 the kingdom of God, for which ye even suffer :
 6 since *it is* a just thing with God, to recompense
 7 affliction to those who afflict you : but to you
 that are afflicted, rest with us, when the Lord
 Jesus shall be manifested from heaven, with
 8 * his mighty angels, in flaming fire, taking ven-
 geance on those that know not God, and that
 obey not the gospel of our Lord Jesus [Christ :]
 9 and † these shall suffer punishment, *even* ever-
 lasting destruction, from the face of the Lord,
 10 and from ‡ the glory of his power ; when he
 shall come in that *great* day to be glorified by his
 saints, and to be admired by all those that have
 believed :

* Gr. *the angels of his might.* † S. 6. ‡ Or, *his glorious power.*

5. *Ye even suffer.*] See Phil. i. 29.

7. *When the Lord Jesus shall be manifested &c.*] This epistle furnishes a remarkable instance of St. Paul's manner. The Thessalonians appear to have concluded from such passages as 1 Thess. iv. 15, 17. v. 10, that the day of judgement was approaching. The apostle wrote to correct that error : see c. ii. 1—3 : and in this verse, and the three following, he shews how full his mind was of the subject, which he does

not directly enter on till the beginning of c. ii.

9. *From the face of the Lord &c.*] To an exclusion from the face of the Lord, &c. or ἀπὸ may denote the efficient cause. “ Which destruction shall proceed from the Lord, and the fearful exertion of his glorious power.”

10. I say, “ by all those who have believed ;” and I include you in that number. For our testimony given among you to the truth of the gospel “ hath been believed.”

CHAP.
I.

believed: (for our testimony among you hath
11 been believed.) To which end we pray also for
you always, that our God would count you wor-
thy of *this* calling, and accomplish all the graci-
ous pleasure of *his* goodness, and *your* work of
12 faith, with power: that the name of our Lord
Jesus Christ may be glorified by you, and ye by
him, according to the * favour of our God and
of *our* Lord Jesus Christ.

CHAP.
II.

1 NOW we beseech you, brethren, concerning
the appearance of our Lord Jesus Christ, and our
2 gathering together unto him, that ye be not easily
shaken from *your* judgement, or troubled either
by *revelation of the* Spirit, or by word, or by epi-
stle, as from us, that the day of the Lord is near.

Let

* i. e. *gratuitous goodness.*

11. *To which end.*] That ye may have rest with us: v. 7.

Of this calling.] See on 1 Thess. iv. 6. Syr. renders very well, "of your calling." That God would finally count you worthy of this your calling into the church of his Son: v. 5: and would fully accomplish all the benevolent will of his goodness, and perfect that right conduct which arises from your faith, 1 Thess. i. 3, by his

power assisting you here, and glorifying you hereafter.

1. *Our gathering together unto him.*] Our being raised from the dead, to stand before his tribunal.

2. *Revelation of the Spirit.*] Any pretended revelation to such an effect.

As from us.] This clause refers both to *word* and *epistle*. As if I had said or written any thing to that effect.

CHAP.
II.

3 Let no man deceive you by any means : for *that*
day will not come, unless there come a falling away
 first, and the man of sin be revealed, the son of
 4 destruction ; who opposeth, and exalteth himself
 above, every one that is called god, or *the object* of
 worship : so that he sitteth in the temple of God,
 5 shewing himself to be a god. Remember ye not
 that, when I was yet with you, I told you these
 6 things ? And now ye know what hindereth ; to
 the end that he may be revealed in his own time.

For

3. *A falling away.*] From the true Christian faith and practice. Some render, *the apostacy*, by way of eminence. But in many places of the Greek Testament the article is used without its exact force.

The man of sin.] The Bishop of Rome and his successors ; whose doctrines have promoted idolatry directly, and immorality indirectly, and many of whom have led vicious lives.

The son of destruction.] The heir of it. See v. 8 ; and compare John xvii. 12. Ps. 79. 11.

4. *That is called god.*] Above magistrates, kings, and emperors. These he opposed by persecutions, anathemas, and excommunications ; and over these he arrogated supremacy, assuming a triple crown in token of his high dominion.

Or the object of worship.] Of

civil worship. *Σεβασμα* alludes to *Σεβαστος*, *August* ; the title of the Roman emperors.

In the temple of God &c.] The Christian church ; Rev. iii. 12 ; ostentatiously displaying not only a spiritual but a temporal power.

6. *Ye know what hindereth.*] Restraineth, obstructeth. St. Paul means the Roman empire. The Apostle had explained himself on this subject, when he was among them ; but he wrote thus obscurely, that he might not be charged with fixing a period to an empire which, in the opinion of the Romans, was to be eternal.

His ego nec metas rerum
 nec tempora pono :

Imperium sine fine dedi.

Æn. i. 281.

See Chandler's comment.

CHAP.
II.

- 7 For the mystery of unrighteousness already work-
eth : * only he who now hindereth *will hinder*,
8 until he be taken out of the way. And then the
unrighteous one will be revealed, whom t^{he} Lord
Jesus will consume with the breath of his mouth,
and will destroy with the brightness of his ap-
9 pearance : *even him*, whose appearance is accord-
ing to the working of Satan, with all † false
10 miracles and signs and wonders, and with all
VOL. II. X iniquitous

* Or, *only there is who now hindereth, until &c.* † Gr.
power and signs and wonders of falsehood.

7. And he will be revealed, or manifested, in his proper time. For covert and great unrighteousness already begins to operate in the church of Christ, and will gradually advance to maturity. Already some Christians are contentious, ambitious, factious, and corruptors of the true gospel.

He who now hindereth.] The Roman Emperors in succession. Here St. Paul uses the masculine ὁ κατέχων, whereas v. 6. he has τὸ κατέχον in the neuter. It is true that sometimes the neuter denotes the masculine, as Gal. iii. 22. Col. i. 20; but still the Apostle may be understood of the Roman empire v. 6, and in this v. of the Roman Emperour.

It was Chrysostom's opinion that the Roman empire hindered the manifestation of Antichrist. Lardner's Cred. P. ii. v. x. 358.

For the supplemental words *will hinder*, see Vorstius, Beza, and Æth. in the Latin. Grotius supplies thus; "only *we must wait* till he who now hindereth be taken out of the way."

8. *And then the unrighteous one will be revealed.*] See the historical progress in Machiavel's Hist. of Florence, Book i. p. 6, &c. Fol. Lond. 1694. English translation. Or, in Bishop Newton on prophecy: i. 490. 4to.

Will consume &c.] This may refer to a signal overthrow of the papal dominion before the day of judgement.

9. *According to the working of Satan &c.*] With fraud and delusion: and with false miracles. According to Bellarmine, the glory of miracles is the eleventh note of the catholic church. L. iv. C. 14. Bishop Newton: p. 493.

CHAP.
II.

* iniquitous deceit among those that are lost ;
because they received not the love of the truth,
11 that they might be saved. And for this cause
e God will send them a mighty working of error,
12 that they should believe falsehood ; † so that all
will be condemned who believe not the truth, but
have pleasure in iniquity.

13 But we ought to give thanks always to God
for you, brethren beloved of the Lord, that
God from the beginning chose you to salvation,
through sanctification of the Spirit, and *through*
14 belief of the truth : for which *end*, he hath
called you by the ‡ gospel which we preach, to
the obtaining of the glory of our Lord Jesus
Christ.

15 So then, brethren, stand firmly, and hold fast
the traditions which ye have been taught, whe-
16 ther by our word or epistle. Now our Lord
Jesus Christ himself, and our God and Father,
that

* Gr. *deceit of iniquity*. † *that all might &c.* ‡ Gr. *our gospel*.

10. *Among those that are lost.*] That are in a state of final perdition, while they are guilty of religious imposture.

That they might be saved.] Be in a state of salvation ; according to the gospel-covenant.

11. *God will send them &c.*] Will permit to prevail among them : not overruling second causes.

Falsehood.] Absurd doctrines, fables, counterfeit miracles.

12. *"I, &c."* in this verse expresses the event.

13. *From the beginning.*] Having always designed to call the gentiles into his church.

15. *The traditions.*] The truths, whether respecting doctrines or facts, delivered by me. So c. iii. 6. 1 Cor. xi. 2.

CHAP.
II.

that hath loved us, and hath given *us* everlasting
 17 comfort and good hope through *his* favour, com-
 fort your hearts, and * establiſh [you] in every
 good doctrine and work.

CHAP.
III.

I FINALLY, brethren, pray for us, that the
 word of the Lord may have *free* courſe, and be
 2 glorified, even as *it is* among you; and that we
 may be delivered from unreasonable and wicked
 3 men: for all have not faith. But the Lord is
 faithful, who will eſtabliſh you, and keep you
 4 from † evil. And we have confidence through
 the Lord, concerning you, that ye both do, and
 will do, the things which we command you.
 5 And may the Lord direct your hearts to the love
 of God, and to patient waiting for Chriſt.

6 Now, we command you, brethren, in the
 name of our Lord Jeſus Chriſt, ‡ to withdraw

X 2

your-

* Or, *eſtabliſh* them. MSS. † Or, *the Evil One*. ‡ S.
 51.

16. *Everlaſting comfort.*] Comfort which will never fail.

Through his favour.] His gratuitous goodneſs, without any claim on our parts.

17. *Comfort your hearts.*] We learn from v. 2, that they had been ſhaken in mind and troubled.

Eſtabliſh you in every good doctrine.] Not in ſuch falſe doctrine as I have confuted.

3. *From evil.*] Syr. reads,

“ from all evil.”

4. *Through the Lord.*] Through the gracious aſſiſtance of the Lord.

5. *For Chriſt.*] For him, ſc. the Lord: an equivalent antecedent being here uſed for the pronoun: as John iv. 1.

We may well render, “ and to the patience of Chriſt:” that is: to ſuch patience as Chriſt exerciſed. James v. 11.

yourselves from every brother that walketh in a
 disorderly way, and not according to the * tradi-
 7 tion which they received from us. For yourselves
 know how ye ought to imitate us: for we be-
 haved not ourselves in a disorderly way among
 8 you: nor did we eat bread from any man for
 nothing; but worked with labour and toil,
 9 then some to any of you: not because we have
 no right; but to make ourselves an exam-
 10 ple to you, that ye might imitate us. For,
 when we were with you, this we com-
 manded you, that, if any be not willing to
 11 work, neither let him eat. For we hear that
 there are some that walk among you in a disor-
 derly way, doing no business, but prying into
 12 the business of others. Now those that are such
 we command, and exhort by our Lord Jesus
 Christ, that they do their own business with
 13 quiet, and eat their own bread. But, brethren,
 14 be not Ye weary in well-doing. And if any
 man obey not our word by this epistle, mark
 that man, and keep not company with him, that
 15 he may be ashamed. Yet count *him* not as an
 16 enemy, but admonish *him* as a brother. Now
 the

* i. e. doctrine.

12. *We command &c.*] We
 command as apostles; and we
 exhort, or beseech, by the obe-
 dience and love due to the Lord

Jesus.

Their own bread.] The bread
 earned by their own industry.

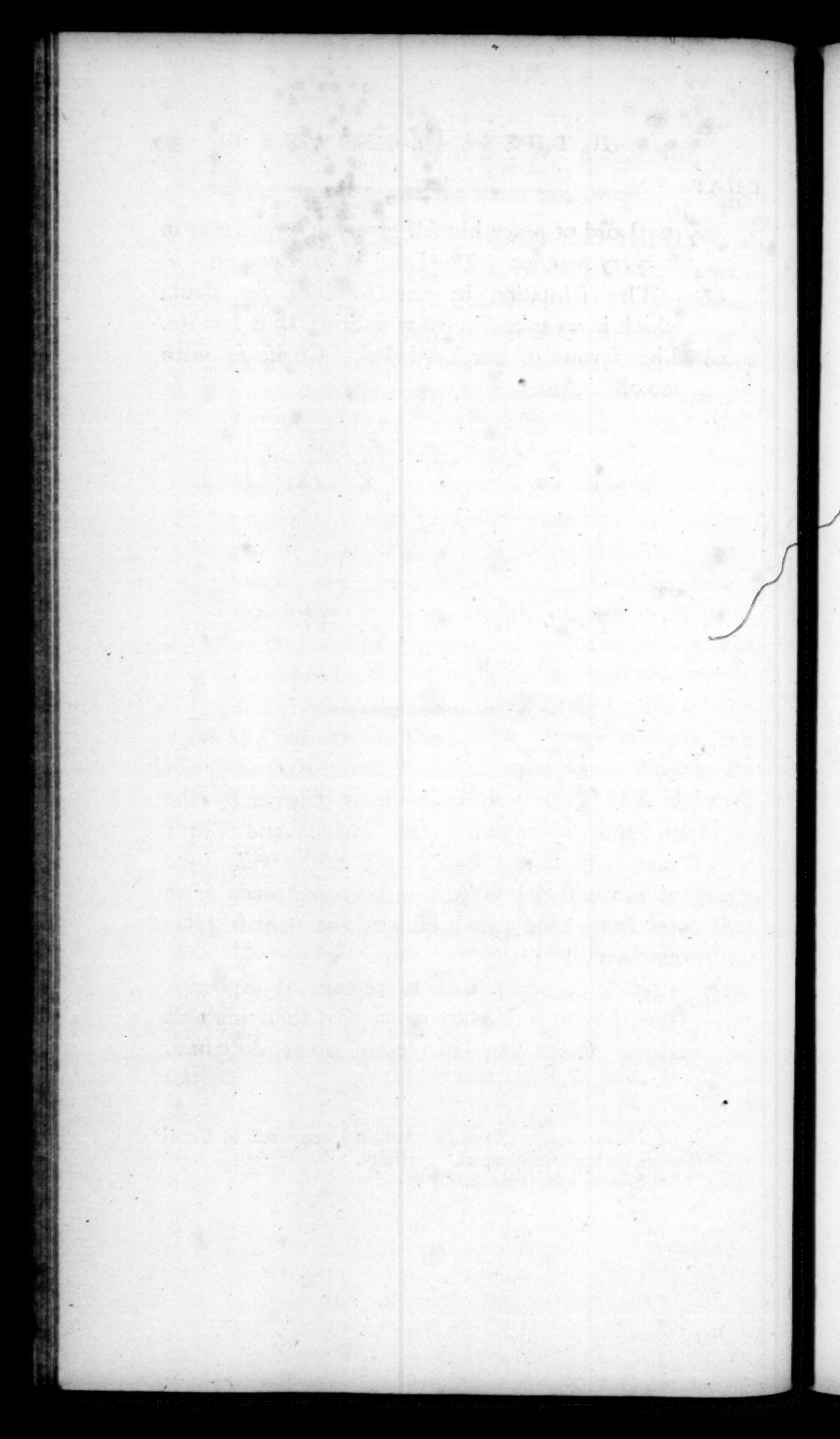
CHAP.
III.

the Lord of peace himself give you peace ever in
* every manner. The Lord *be* with you all.

17 The salutation by the hand of me Paul;
which is *my* token in every epistle: thus I write.

18 The favour of our Lord Jesus Christ *be* with
you all. Amen.

* Or, *in every place.* MSS.



THE
FIRST EPISTLE
OF
SAINT PAUL
TO
TIMOTHY.

CHAP.

I.

1 PAUL, an apostle of Jesus Christ, by the appointment of God our Saviour and Christ
2 Jesus, *who is* our hope, to Timothy *mine* own son in the faith; favour, mercy, *and* peace *be to him* from God [our] Father, and Christ Jesus our Lord.

3 As I besought thee to remain at Ephesus, when I went into Macedonia, that thou mightest charge some not to teach other doctrines,
nor

1. *Who is our hope.*] Through whom we hope for salvation.
2. *Mine own son in the faith.*]

Whom I converted to Christianity.

CHAP.

I.

4 nor give heed to fables, and endless genealogies,
 which minister questions rather than *that* godly
 5 edifying which is by faith; *so do*. Now the end
 of this charge *to thee* is love out of a pure heart,
 and of a good conscience, and of faith unfeigned:
 6 from *all* which some having erred, have turned
 7 aside to vain talk; desiring to be teachers of the
 law, *yet* not understanding what they say, nor
 8 concerning what they strongly affirm. But we
 know that the law *is* good, if a man use it * as
 9 the law requireth; knowing this, † that *the* law
 is not made for a righteous man, but for the
 lawless and disobedient, for the ungodly and
 for finners, for the unholy and profane, for
 murderers of fathers and murderers of mo-
 10 thers, for murderers of mankind, for forni-
 cators, for those who defile themselves with
 males, for man-stealers, for liars, for perjured
 persons,

* Gr. *lawfully*. † Or, *that no law is made*.

4. *By faith.*] Which arises from belief in the gospel. If we read *οἰκονομίαν*, the sense is; rather than knowledge in the dispensation of God, the benefit of which dispensation originates to us by faith.

So do.] Or, *so I now beseech thee*.

5. *Of this charge to thee.*] See v. 18.

Love.] Which completes the Christian, when it proceeds from a well governed mind, a

conscience making this duty consistent with all others, and a belief in the great truths of the gospel.

8. *As the law requireth.*] Fitly, agreeably to its design; and without imposing the observance of its ceremonies on believers in the gospel. *Νομίμως* has a verbal reference to *νόμος*, in St. Paul's manner.

9. Knowing this, that one grand design of the law was the restraint of immorality.

CHAP.

I.

persons, and if there be any other thing that
 11 is contrary to sound doctrine, according to
 * the glorious gospel of the happy God which
 12 hath been committed to my trust. And I thank
 Christ Jesus our Lord, who hath given me
 strength, that he counted me faithful, and put
 13 me into the ministry; who was before a blas-
 phemer, and a persecutor, and injurious: but I
 obtained mercy, because I acted ignorantly through
 14 unbelief: and the † favour of our Lord was ex-
 ceedingly abundant, with *that* faith and love
 15 which *are* ‡ in Christ Jesus. These are true
 words, and worthy to be received by all, that
 Christ Jesus came into the world to save sinners;
 16 of whom I am a chief *sinner*. However, for this
 cause

* Gr. *the gospel of glory*. † i. e. *gratuitous goodness*. ‡ Or, *by*.

10. 11. To that sound doctrine which is according to the glorious gospel &c.

12. *Who hath given me strength.*] By the cooperation of his Spirit.

13. *A blasphemer.*] Of Christ and his religion.

Through unbelief.] Or, in my state of unbelief. See Rom. ii. 12. iii. 19. iv. 12. 1 Pet. i. 14.

14. *Which are in Christ Jesus.*] Which Christians profess and practise. See c. iii. 13. 2 Tim. i. 13. iii. 15. Faith is opposed to St. Paul's former

unbelief; and love, to his former spirit of persecution.

15. *To be received by all.*]

Compare Acts ii. 41. Or, "worthy of ready belief." See Raphelius on this v. and on v.

16. He observes that *πᾶς* is used for *summus*; and that *ἀποδοχή* is equivalent to *παραδοχή* and *πίσις*. "Worthy of belief and approbation." Elsner.

A chief sinner.] He speaks of himself in the humblest terms. In the next verse some read *πρῶτος*: "the first in this class of offenders who have been miraculously converted."

CHAP.

I.

cause I obtained mercy, that in me a chief *sin-*
ner Jesus Christ might shew forth * all long-suf-
 17 ter believe on him to everlasting life. Now to the
 King eternal, immortal, invifible, the only God,
be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, fon Timo-
 thy, according to the prophecies which went be-
 fore concerning thee, that by them thou might-
 19 eft war a good warfare; holding faith and a good
 confcience, which fome having put away, have
 20 made fhipwreck † as to *their* faith: of whom
 are Hymenéus and Alexander; whom I have deli-
 vered to Satan, that they may be taught not to
 CHAP. blaspheme.
 II.

1 I exhort therefore, firft of all, that fupplicati-
 ons, prayers, interceffions, *and* giving of thanks,
 2 be made for all men; for kings, and for all that
 are in high ftation; that we may lead a quiet and
 3 peaceable life in all godlinefs and gravity. For
 this *is* good and acceptable in the fight of
 God

* Or, *great.* † Or, *of their faith.*

17. Reflection on the mer-
 ceis which he had received
 fuggested this doxology.

18. *This charge.*] Which
 follows c. ii. 1, &c.

The prophecies.] Some pro-
 phets in the Christian church
 had foretold of Timothy that
 he would be a faithful Minister

of Christ: fee c. iv. 14: and
 therefore St. Paul gives him
 fuitable inftructions. Compare
 Acts xxi. 10, 11.

20. *To Satan.*] To bodily
 difeases. 1 Cor. v. 5.

1. Supplications for avert-
 ing evil, prayers for obtaining
 good.

CHAP.
II.

- 4 God our Saviour; who * desireth that all men should be saved, and come to the knowledge of
5 the truth. For *there is* one God, *and* one mediator also between God and men, *the* man Christ
6 Jesus; who gave himself a ransom for all, a *doctrine* to be testified of in *its* proper time;
7 † of which I have been appointed a preacher and an apostle, (I speak the truth, I speak not falsely,) an instructor of the gentiles ‡ in faith and truth.
8 I will therefore that men pray in every place, lifting up holy hands, without anger and disputing:
9 in like manner that women also adorn them-

* Or, *willeth*. † Gr. *as concerning*. See I Tim. i. 11.
‡ Or, *in the faith and in the truth*.

4. *Should be saved.*] Should be placed in a state of salvation. How? By coming to the knowledge of the gospel.

5. God, I say, desireth that all men should be saved. For, v. 6, Christ gave himself a ransom for all; gentiles as well as Jews.

6. The latter clause in this v. and the beginning of v. 7. may be rendered; “*for a testimony* [to the world] at the proper season:” [sc. when the fulness of time came.] “For which *testimony* I have been appointed &c.”

7. *In faith and truth.*] In the faith of Christ, and in the truth of the gospel: not in a

stern law of works, not in types and shadows.

Observe the solemnity of St. Paul's assertion, that he had been appointed an Instructor of the gentiles; a fact so opposite to Jewish prejudices. See Doddridge.

8. *In every place.*] Not in the temple only, or in the Jewish synagogues.

Without anger and disputing.] Without anger against the gentiles; or disputing about their admission into the church, or about the universal obligation of the law, or about Jewish fables and genealogies. See Benson.

CHAP.
II.

themselves in decent apparel, with modesty and
 * soberness of mind; not with plaited hair, or gold,
 10 or pearls, or costly array: but (which becometh
 women professing the worship of God) by good
 11 works. Let the woman learn in silence, with
 12 all subjection. But I suffer not the woman to
 teach, or to usurp authority over the man; but
 13 *command her* to remain in silence. For Adam
 14 was formed first, and Eve afterward: and Adam
 was not deceived; but the woman, having been
 15 deceived, † was in the transgression. Notwith-
 standing, she shall be preserved in child-bearing;
 if they continue in faith, and love, and holiness,
 with ‡ soberness of mind.

These

* Or, *sobermindedness*. † Or, *was guilty of transgression*. Or,
was deceived and transgressed. ‡ Or, *sobermindedness*.

9. *In decent apparel.*] Suita-
 ble in point of decorum; con-
 sidering their station in life,
 and what becomes them as
 Christians.

Not with plaited hair &c.] *Not so much with &c. not on-
 ly with &c.* See John vi. 27.
 Eph. vi. 12.

11. *Learn in silence.*] In the
 church. 1 Cor. xiv. 34, 35.

12. *But command her.*] See
 c. iv. 3.

15. *She shall be preserved
 &c.*] Good women shall gene-
 rally have this part of the curse
 lightened. This shall be one

reward of their godliness. See
 c. iv. 8.

In childbearing.] See *διὰ, in
 the state of*, Rom. ii. 27. iv. 11.
 2 Cor. v. 10.

I am apt to consider *διὰ τῆς
 τεκνογονίας* as an ancient mar-
 ginal note; though I do not
 find any external authority for
 such a supposition. Then the
 sense will be: "But let not
 pious women be dejected at
 this: their salvation is certain,
 if &c."

If they continue.] See a like
 change of number, Ps. cxxvii.
 5.

CHAP.
III.

- 1 These are true words ; “ If a man wish for the
 2 “ office of a bishop, he desireth an honourable
 3 “ employment.” A bishop then must be blame-
 4 less, the husband of one wife, sober, self-
 5 governed, * decent, hospitable, apt to teach ; not
 6 a continuer at wine, not a striker ; but mild,
 7 not contentious, not covetous ; one that ruleth
 8 his own family well, having his children in sub-
 9 jection with all gravity : (but if a man know not
 10 how to rule his own family, how can he take care
 of the church of God ?) not a new convert, lest
 he be lifted up with vanity, and fall into † *such*
 condemnation *as that* of the devil. Moreover,
 he must have a good testimony from those that
 are without : lest he fall into ‡ reproach, and
 the snare of the devil.
- 8 In like manner the deacons *must be* grave, not
 double-tongued, not given to much wine, not
 9 greedy of base gain : holding the mystery of
 10 the faith with a pure conscience. And let these
 first

* Or, *orderly*. † Or, *the condemnation of the accuser*. See S. 24. ‡ Or, *the reproach and snare of the accuser*.

2. *The husband of one wife.*] Not guilty of polygamy, or of causeless divorce.

Hospitable.] Especially to propagators of the gospel.

3. *Not a striker.*] Πληκτης is opposed to ἀμαχος.

6. *Such condemnation as that of the devil.*] Pride, the sin of the devil. Or, lest he be justly

condemned by those who watch for an occasion to calumniate and accuse Christians.

7. *That are without.*] Unconverted to Christianity.

8. *Doubletongued.*] Prone to hollowness and deceit.

9. *The mystery of the faith.*] The long concealed and peculiar doctrines of the gospel.

CHAP.
III.

first be proved; then let them use the office of
 11 deacon, being *found* irreproachable. In like
 manner the women *must be* grave, not slanderers,
 12 sober, * faithful in all things. Let the deacons
 be husbands of one wife, ruling their children
 13 and their own families well. For those that
 have used the office of a deacon well, acquire
 to themselves an honourable rank, and great
 freedom of speech in the faith which *is* in Christ
 Jesus.

14 I write these things unto thee, hoping to come
 15 unto thee shortly: but if I delay, that thou
 mayest know how thou oughtest to behave thy-
 self in the house of God, which is the church of
 the living God, *as* a pillar and support of the
 truth.

And,

* Or, *shewing fidelity.*

11. *The women.*] Who were
 deaconesses. Rom. xvi. 1.

Faithful in all things.] This
 relates to their dispensing the
 public contributions among
 their own sex; to whom, by
 the customs of the Greeks,
 men had not access.

13. *An honourable rank.*] In
 the church of Christ; being
 deemed worthy of such an of-

fice.

And great freedom of speech
 &c.] And in these times of
 persecution, great confidence
 in asserting and teaching the
 faith which Christians profess.

15. *As a pillar and support of*
the truth.] That these words
 may well refer to Timothy, see
 Gal. ii. 9. Rev. iii. 12.

CHAP.
III.

16 * And, without controversy, the mystery of godliness is great: † God was manifested in the flesh, justified by the Spirit, seen by angels, preached to the gentiles, believed on in the world, taken up ‡ into glory.

Yet

* Or, *And the mystery of the true worship is confessedly great.*
† Or, *He who was manifested in the flesh, was justified &c.* See MSS. ‡ Or, *with.*

16. I say, "of the truth." And indeed Christianity is important revealed truth.

The mystery of godliness.] The long concealed and now discovered doctrines of the true religion, which is called *εὐσέβεια* in opposition to the *ἀσέβεια* of the heathens.

God.] See John i. 1. Rom. ix. 5. But Griesbach observes that the reading of this place is very doubtful. See his note on Acts xx. 28. p. 142. l. 3. See also Erasmus. Baumgarten, Ernesti, and Michaelis prefer *θεός*. But observe the note in Marsh's translation of Michaelis, vol. ii. part ii. 859. If we read *ὁς*, *he who*, we have a construction like Mark iv. 25. Luke viii. 18. Rom. viii. 32.

Justified by the Spirit.] Declared to be righteous, and the Christ, by the attestation of the holy Spirit.

Seen by angels.] They saw him with wonder during his incarnation. At his nativity, temptation, agony, resurrection, and ascension, they ministered to him. See also Eph. iii. 10. 1 Pet. i. 12: and Beza.

Preached to the gentiles.] This mystery St. Paul particularly insists on, Eph. iii. 4, 5, 6.

In the world.] Among distant nations, as well as among the Jews.

Taken up into glory.] We must carry on our ideas to the consequences of Christ's ascension; which are posterior to his being preached to the gentiles and believed on in the world: [See Rom. viii. 34. Hebr. viii. 1 Pet. iii. 22. Ps. cx. 1.] unless we restrain the preceding clause to the Jews who believed in Christ before his ascension.

CHAP.
IV.

- 1 Yet the Spirit saith exprefsly that, in latter
times, some will fall away from the faith, giving
heed to deceitful spirits, and to doctrines con-
2 cerning demons ; through the hypocrify of those
who speak falsehoods, of those whose conscience
3 is seared with an hot iron ; who forbid to marry,
and command to abstain from *kinds of* food, which
God created to be partaken of with thanksgiving by
those who are believers, and who know the truth.
4 For every creature of God *is* good, and nothing
is to be refused, *if it be* received with thank-
5 giving : for it is sanctified by the word of God,
6 and by prayer. If thou * tell the brethren these
things, thou wilt be a good minister of Jesus
Christ, nourished up in the words of the faith, and
of that good doctrine to which thou hast at-
tained.

But

* Or, *suggest these things to the brethren.*

1. However, important and instructive as these truths are, the holy Spirit hath clearly revealed to us who partake of it that corruptions of the Christian doctrine will arise.

In latter times.] In these latter times, under this last dispensation.

Some will fall away.] Many, but not all. Bishop Newton, 4to. i. Diss. xxiii.

Deceitful spirits.] False prophets, pretending to divine inspiration or authority.

Concerning demons.] Concerning the worship of angels,

and of departed men or women. Bishop Newton.

3. *And commandi.*] For this omission of the contrary verb, see Grotius : 1 Cor. xiv. 34 : c. ii. 12.

By those who are believers, and &c.] By well instructed Christians.

See on this apostacy Joseph Mede's works, fol. p. 623, and Bishop Newton's xxiid. dissertation on the prophecies. The discriminating notes of these Apostatisers belong remarkably to the church of Rome.

CHAP.
IV.

- 7 But reject * profane and old women's fables ;
 8 and exercise thyself to godliness : for bodily exer-
 cise profiteth little ; but godliness is profitable
 for all things, having promise of the life which
 9 now is, and of that which is to come. These
 are true words, and worthy to be received by all.
 10 For on this account we both labour and suffer
 reproach, because we trust in the living God,
 who is *the* Saviour of all men, *but* especially of
 11 those who believe. These things give in charge
 and teach.
 12 Let no man despise thy youth : but be thou an
 example to the believers, in discourse, in beha-
 13 viour, in love, in faith, in purity. Till I
 come, give attention to reading, to exhortation,
 14 to teaching. Neglect not the gift that is in
 thee, which was given thee by prophecy, with the
 VOL. II. Y putting

* S. 92.

7. *Profane.*] See 2 Tim. ii.
 16—18.

8. *Little.*] For health and
 strength; for obtaining a cor-
 ruptible crown.

*Promise of the life which
 now is.*] See Mark x. 30.
 Rom. viii. 28. c. vi. 6. Hebr.
 xiii. 5, 6. Good men have
 reliance on God, peace of
 mind and conscience, hope of
 future happiness; and those
 temporal blessings which indus-
 try, temperance, integrity, and
 frugality have a natural ten-

dency to produce.

10. *The Saviour of all men
 &c.*] The Protector and Pre-
 server of all mankind: but his
 goodness has been most abun-
 dant to Christians.

12. *Let no man despise &c.*] Give no man cause to despise it.

14. *The gift that is in thee
 &c.*] The extraordinary gifts
 of the Spirit, given thee agree-
 ably to the predictions of
 Christian prophets. C. i. 18.

CHAP.
IV.

15 putting on of the hands of the elders. Meditate
on these things; give thyself wholly to them;
16 that thy progress may appear to all: take heed
to thyself, and to *thy* teaching; continue in
them: for *by* doing this thou wilt save both thy-
self, and those that hear thee.

CHAP.
V.

1 Rebuke not an elder, but exhort *him* as a fa-
2 ther; *and* the younger men as brethren: the
elder women as mothers; the younger, as sisters,
with all purity.

3-4 * Support widows that are widows indeed. But
if any widow have children or grand-children,
let them learn in the first place to treat their own
family piously, and to requite their progenitors;
5 for this is acceptable before God. Now she that
is a widow indeed, and left alone, hopeth in
God, and continueth in supplications and prayers
6 night and day: but she who rioteth in pleasure,
7 is dead while she liveth. These things also give
8 in charge; that they may be blameless. But if
any

* Gr. Honour.

16. *Continue in them.*] In the things on which thou art to meditate; v. 16. The clause is omitted in Æth.

1. *An elder.*] That an elder in the church may be meant, notwithstanding the opposition which immediately follows, appears from 1 Pet. v. 1, 2, 5.

Πρεσβύτερος is used, Tit. ii. 2.

3. *Support.*] By the contributions of the church.

4. *To treat their own family piously.*] See Wettstein on Acts xvii. 33. Φίλος ἐνσίβει. Stobæus. p. 45. ed. Aureliæ Allobrogum. Fol. 1609.

C H A P.
V.

any provide not for his own, and especially for those of his own household, he denieth the faith, and is worse than an unbeliever.

- 9 Let not a widow be taken into the number of
deaconesses under sixty years old, having been the
 10 wife of one husband, well reported of for good
 works; if she have brought up children, if she
 have lodged strangers, if she have washed the
 feet of the saints, if she have relieved the af-
 flicted, if she have diligently followed every good
 11 work. But reject the younger widows; for
 when they become inordinate against Christ, they
 12 desire to marry; having condemnation, because
 13 they have cast off their first faith: and at the
 same time they learn to *be* idle also, going about
 from house to house; and not idle only, but tat-
 tlers also, and busy-bodies, speaking what they
 14 ought not. I will therefore that the younger
 Y 2 *widows*

8. *Provide not for his own* &c.] For his own relations left to his care, and especially for his children or grand children, *v.* 4; such an one in effect and practically denies the Christian faith, and in this respect acts worse than unbelievers do by the light of nature.

9. *The wife of one husband.*] Women could divorce their husbands. Mark x. 12. Pol. Syn. See c. iii. 2.

11. *Become inordinate against Christ.*] H. Stephens translates, postquam lascivire cœperint ad-

versus Christum. Le Clerc. Nouv. Test. quand elles ne peuvent plus souffrir le frein de *Jesus* Christ. The Greek word may denote throwing off the rein of humility, or of temperance, or of continence. See Wetstein.

12. They desire to marry even heathens; a circumstance which leads to apostacy. See 1 Cor. vii. 39.

13. *From house to house.*] Under pretence of discovering charitable objects, as deaconesses.

CHAP.

V.

widows marry, bear children, guide their family, give none occasion to the adversary of speaking
 15 reproachfully. For some *women* have already
 16 turned aside after Satan. If any man or woman who believeth have widows, let such relieve them, and let not the church be burthened; that it may relieve those who are widows indeed.

17 Let the elders who preside well, be counted worthy of double * reward; especially those
 18 who labour in the word and *in* teaching: for the scripture saith, "Thou shalt not muzzle the ox
 " that is treading out the corn." And, "The
 19 " labourer *is* worthy of his hire." Against an elder receive not an accusation, but before two or
 20 three witnesses. Those who sin rebuke before
 21 all, that others also may fear. I charge *thee* in the presence of God, and of [the Lord] Jesus Christ, and of the elect angels, that thou observe these things without preferring one man before another, doing nothing by partiality.

Put

* Gr. *honour*.

15. I have just reason to suggest such rules and cautions. For &c.

17. *Preside well.*] In Christian assemblies; and over the morals of the people: Matth. xviii. 17: and especially such

among them as are laborious teachers of the word. See Rom. xii. 8. 1 Thess. v. 12.

21. *The elect angels.*] Those holy angels who have kept their first estate.

CHAP.
V.

22 Put *thine* hands * hastily on no man ; and par-
take not in the sins of others. Keep thyself
23 pure. Drink no longer water ; but use a little
wine, because of thy stomach and thy frequent
24 infirmities. The sins of some men are manifest
beforehand, going before to judgement ; but
25 some *men* they follow after. In like manner, the
good works also *of some* are manifest before-
hand ; and those *works* that are otherwise cannot
be hidden.

CHAP.
VI.

I Let as many † servants as are under the yoke,
count their own masters worthy of all honour ;
that the name of God, and *his* doctrine, be not
evil-

* Or, *unadvisedly*. † i. e. *slaves*.

22. *Put thine hands.*] In appointing him to an ecclesiastical function.

Keep thyself pure.] This precept may well be understood as equivalent to the beginning of 2 Tim. ii. 22. See also c. iv. 12. v. 2.

Thus the connection with the preceding verse will be : " There are personal sins also to be guarded against." And the following verse will contain a suggestion that Timothy ought not to use undue abstinence for the purpose of observing the precept given.

24. Here the Apostle refers to the former clause of v. 22.

" In setting men apart to the ministry, you may be deceived without guilt. The sins of some are manifest before the final judgement : but others so conceal them that they will not appear till the sentence of their Judge."

25. *Cannot be hidden.*] And those good works which are otherwise than manifest, which are studiously concealed, will probably be discovered by men, and will certainly be praised and rewarded by the all-knowing Judge at the last day.

1. *Be not evil spoken of.*] As if it set men free from civil obligations.

CHAP.
VI.

- 2 evil-spoken of. And let not those that have believing masters despise *them*, because they are brethren: but let them serve the more willingly, because those who partake of the benefit are believing and beloved. These things teach and exhort.
- 3 If any man teach otherwise, and * consent not to the sound words of our Lord Jesus Christ, and to the doctrine which is according to godliness,
- 4 he is lifted up with vanity, knowing nothing, but doting about questions and strifes of words; whence cometh envy, contention, evil-speakings,
- 5 wicked surmisings, perverse disputings among men of corrupt minds, and destitute of the truth, supposing that godliness is gain: [from such
- 6 withdraw thyself.] But godliness with content-
- 7 ment is great gain. For we brought nothing into *this* world; and it is certain that we can carry

* Gr. *accede*.

2. *Of the benefit.*] Of such don ed.
ready service.

3. *Godliness.*] Or, the true religion. See c. iii. 16.

4. *Questions and strifes of words.*] The Greek may be resolved into ζητήσεις και μάχας περί λόγων. Perhaps questions were raised about the extent of liberty under the gospel. The Apostle here treats the subject with warmth, because some had maintained opinions about it which caused the religion of Christ to be evil spoken of: v. 1. See Sherlock's sermon on Rom. xiii. 1. &c. vol. iv. Lon-

5. *That godliness is gain.*] Here, v. 2, 6, 10, John i. 1. and in numberless other places, the Greek article points out the subject of the assertion.

6. And there is a sense in which the proposition is true. Godliness procures us durable riches hereafter, and resignation to Providence here.

7. Whereas the transient riches of this world are so far inferior, that they deserve not to be called great gain. For &c.

CHAP.
VI.

8 carry nothing out. And, having food and * rai-
9 ment, let us be content with these. But they
that would be rich, fall into temptation, and a
snare, and *into* many inconsiderate and hurtful
desires, which drown men in destruction and
10 perdition. For the love of money is the root of
all evil: which while some covet, they have er-
red from the faith, and have pierced themselves
through with many sorrows.

11 But, O man of God, do Thou flee these
things; and follow after righteousness, godliness,
12 faith, love, patience, meekness. Contend the
good contest of faith; lay hold on everlasting
life, to which thou hast been called, and hast
confessed a good confession before many witnesses.

13 I charge thee in the sight of God, who giveth
life to all, and *in the sight* of Christ Jesus, who
before Pontius Pilate witnessed a good confession,
14 that thou keep *this* commandment, *so as to be*
without spot, *and* unrebukeable, till the appear-
15 ance of our Lord Jesus Christ; which in its pro-
per time He will shew, *who is* the happy and only
Potentate, the King of kings, and Lord of
lords;

* Or, *covering*.

10. Observe that *ἡς*, attract-
ed by *φιλαργυρίας*, agrees in sense
with *αργυρίῳ* contained in *φι-
λαργυρίας*.

11. *Man of God.*] Minister
of Christ. See 2 Tim. iii. 17.

12. *Before many witnesses.*] When you were set apart to the ministry.

14. *This commandment.*] See on 1 Cor. v. 9.

CHAP.
VI.

16 lords ; who only hath immortality, dwelling in *that* light which none can approach to ; whom no man hath seen, or can see : to whom *be* everlasting honour and dominion. Amen.

17 Charge the rich in this world, not to be high-minded, nor to trust in * uncertain riches, but in the living God, who richly giveth us all things
18 to enjoy ; to do good, to be rich in good works,
19 ready to distribute, willing to bestow ; treasuring up for themselves a good foundation against the time to come, that they may lay hold on the true life.

20 O Timothy, keep that *doctrine* which is committed to thy trust, avoiding profane † emptiness of speech, and oppositions of knowledge falsely so
21 called : which some professing, have erred concerning the faith. *The favour of God be* with thee. [Amen.]

* Gr. *the uncertainty of riches.* † Or, and *empty words.*

18. *Willing to bestow.*] To communicate largely and abundantly.

19. *A good foundation.*] A durable treasure, a treasure on which they may securely rest their hopes ; a firm and everlasting provision, unlike the

uncertain riches of this world.

20. *That doctrine.*] The true evangelical doctrine. See 2 Tim. i. 14.

Profane.] See c. iv. 7.

Oppositions.] See c. i. 4.

Knowledge falsely so called.] See Col. ii. 8. c. i. 6, 7.

T H E

 THE
 SECOND EPISTLE
 OF
 SAINT PAUL
 TO
 TIMOTHY.

CHAP.

I.

1 **P**AUL, an apostle of Jesus Christ, by the
 will of God, as to the promise of life which is
 2 by Christ Jesus, to Timothy *my* beloved son;
 * favour, mercy, *and* peace *be to him* from God
 the Father, and Christ Jesus our Lord.

3 I thank God, whom I serve as *my* forefathers
 did with a pure conscience, that without ceasing
 I make

* See S. 93.

1. <i>As to the promise.</i>] He was an apostle for the purpose of announcing this promise to the world. 3. <i>As my forefathers did.</i>] A l'exemple de. Lenfant &	Beausoble. Majorum meorum vestigia secutus. Beza. <i>That without ceasing I make mention of thee.</i>] That I have such just reason to make mention of thee.
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CHAP.
I.

I make mention of thee in my prayers night and
 4 day; longing to see thee, being mindful of thy
 5 tears, that I may be filled with joy; *and* calling
 to remembrance the unfeigned faith that is in
 thee, which dwelt first in thy grandmother Lois,
 and *in* thy mother Eunice; and I am persuaded
 that *it dwelleth* in thee also.

6 Wherefore I remind thee that thou stir up the
 free gift of God, which is in thee by the putting
 7 on of my hands. For God hath not given us the
 spirit of fear, but of power, and of love, and
 8 of prudence. Be not therefore ashamed of the
 testimony concerning our Lord, or of me a pri-
 soner because of him: but suffer affliction to-
 gether with the gospel, according to the power
 9 *given thee* of God; who hath saved us, and called
 us with an holy calling, not according to our
 works, but according to his own purpose, and
that

4. *Thy tears.*] Shed at our separation, from regard to me and to my safety.

6. *The free gift of God.*] The endowments of the Spirit.

7. *Of fear.*] In the midst of our persecutions.

Of power.] In working miracles, and in the exercise of other supernatural gifts.

Of prudence.] Of prudence in displaying miraculous powers, in avoiding or softening persecutions, in teaching and admonishing.

8. *Together with the gospel.*] The propagators of the gospel.

According to the power given thee of God.] According to the support which God affords. The early preachers of the gospel had great support, from their certainty that God was with them.

9. *Saved us.*] Placed us gentiles as well as Jews, in a state of salvation.

Purpose.] Predetermination. Rom. viii. 28, 29.

CHAP.

I.

- that* favour which was bestowed on us through Christ Jesus, before the * ancient dispensations ;
 10 but † *which* hath now been made manifest by the appearance of our Saviour Jesus Christ, who hath abolished death, and hath brought life and
 11 incorruption to light, by the gospel : ‡ of which I have been appointed a preacher, and an apostle,
 12 and a teacher of the gentiles. For which cause I suffer also these things : nevertheless I am not ashamed : for I know whom I have believed, and I am persuaded that he is able to keep what I have committed to him against that *great* day.
 13 Hold fast the form of sound words, which thou hast heard from me, together with that faith and love which *are* § in Christ Jesus.
 14 That good doctrine, which is committed to thy trust,

* Gr. *secular times*. † S. 56. ‡ Gr. *as concerning*. § Or, *by*.

That undeserved favour which God determined to bestow on us, [that is, all mankind,] through Christ Jesus, before the secular ages, before all his former dispensations.

10. *Hath brought life.*] See Wetstein on 1 Cor. iv. 5. Suidas explains the word by *ὡς ἄγειν, ἐξαγγέλλειν*, and H. Stephens by *illuminando patefacere, docere*.

Incorruption.] See 1 Cor. xv. 53.

By the gospel.] Which teaches

a resurrection to everlasting life.

12. *For which cause.*] For preaching the gospel to the gentiles.

What I have committed to him.] My future hopes and happiness.

13. *Which are in Christ Jesus.*] Which Christians profess and practise. 1 Tim. i. 4.

14. *That good doctrine which is committed to thy trust.*] The true gospel-doctrine, mentioned, v. 13.

CHAP.
II.

trust, keep through the Holy Spirit which dwelleth in us.

15 Thou knowest this, that all those who are in Asia have turned away from me; of whom are

16 Phygellus and Hermogenes. The Lord shew mercy to the household of Onesiphorus: for he often refreshed me, and was not ashamed of my

17 chain; but, when he was in Rome, sought for

18 me very diligently, and found *me*. The Lord

grant unto him that he may find mercy from the Lord in that *great* day. And in how many

things he ministered to me at Ephesus, thou

CHAP.
II.

knowest very well.

1 Thou therefore, my son, be strong in the fa-

2 vour *of God* which is by Christ Jesus. And the

things which thou hast heard from me amidst many witnesses, these commit to faithful men,

3 who will be able to teach others also. Wherefore suffer thou hardships, as a good soldier of

4 Jesus Christ. No man that warreth entangleth himself with the affairs of *this* life; that he

may please him who hath chosen him to be a soldier.

Through the holy Spirit.] By the assistance of that holy Spirit which it is your duty to stir up.

15. They followed the Judaizing party.

18. *From the Lord.*] The antecedent is here used instead

of the pronoun. *Τῷ ἁγίῳ, παρ' ἑαυτοῦ*, say the Greek commentators. See Whitby.

Very well.] So *καλῶς*, Acts xxv. 10.

2. *Many witnesses.*] In the course of my public preaching.

CHAP.
II.

5 soldier. And if a man contend also *in the games*,
 is he not crowned unless he contend according
 6 to the laws. The husbandman must first labour,
 7 and then partake of the fruits. Consider what I
 say; and the Lord give thee understanding in all
 8 things. Remember Jesus Christ of the race of
 David, who was raised from the dead, according
 9 * to the gospel which I preach: for which I
 suffer hardships, unto bonds, as an evil-doer:
 10 but the word of God is not bound. Wherefore
 I endure all things for the sake of the chosen
gentiles, that they also may obtain the salvation
 which is through Christ Jesus, with everlasting
 11 glory. These are true words: for if we have
 12 died with him, we shall live also with *him*: if
 we suffer, we shall reign also with *him*: if we
 13 deny *him*, he also will deny us: if we be faith-
 less, yet he continueth faithful: he cannot deny
 himself.

Of

* Gr. *my gospel*.

5. *According to the laws.*] The rules prescribed to such as mean to contend in the Grecian games. He will not obtain the crown, unless he use the proper exercise, diet, &c. See Raphelius.

8. *Remember Jesus Christ &c.*] A reflection which will support thee under all hardships and persecutions. See v. 3.

Of the race of David.] Of

royal descent, and the true Messiah; who yet suffered before he was raised.

9. *For which.*] See the Greek, Matth. vi. 7. Hebr. xi. 2. Whithy.

10. *These are true words.*] He means the assertion implied in v. 10: that God admits the gentiles into the gospel-covenant here, and will admit them into everlasting glory hereafter.

CHAP.
II.

- 14 Of these things put *men* in remembrance, charging *them* before the Lord that they contend not about words, to no profit, *but* to the sub-
 15 verting of the hearers. Study to present thyself before God approved *by him*, a workman who needeth not to be ashamed, rightly dividing the
 16 word of truth. But avoid profane * emptiness of speech : for they *that use it* will increase to
 17 more ungodliness : and their speech will eat as *doth* a gangrene : of whom are Hymenæus and Phile-
 18 tus : who have erred concerning the truth, say- ing that the resurrection is already past ; and over-
 19 throw the faith of some. Nevertheless the firm foundation of God standeth, having this † in- scription : “ The Lord knoweth those that are
 “ his.” And, “ Let every one who nameth the
 “ name of the Lord depart from iniquity.”
 20 But in a great house there are not only vessels of gold, and of silver, but of wood also, and of earth ;
 21 and some to honour, and some to dishonour. If
 a man

* Or, and *empty words*. † Gr. *seal*.

15. *To present thyself.*] In as well as the Mohammedans, this life. Rom. xii. 1. might scrupulously avoid the

16. *Emptiness of speech.*] See use of figured seals. Inscripti- Titus iii. 9. ons on foundation-stones may

19. *Inscription.*] Many Ara- have been common anciently, bic seals have a short sen- as they are now. See Rev. tence of the Koran, or some xxi. 14.

20. *A great house.*] So like- wise in the visible church. serves, ii. 462, that the Jews,

CHAP.
II.

a man therefore cleanse himself thoroughly from these things, he will be a vessel to honour, sanctified, [and] fit for the master's use, and prepared to every good work. Flee also youthful desires: but follow righteousness, * faith, love, peace, together with those who call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they beget contentions. And the servant of the Lord must not contend; but *must* be gentle to all *men*, apt to teach, forbearing, with meekness instructing those that oppose themselves; if by any means God may give them repentance to the acknowledgement of the truth: and they who have been taken captive by the devil, may recover themselves out of his snare, † to the will of God.

CHAP.
III.

I But know this, that in the last days difficult
2 times will come. For men will be lovers of their own

* Or, *faithfulness*. † Gr. *to his will*.

21. *From these things.*] Mentioned v. 16.

22. *Together with those &c.*] Follow after their virtues, as other good Christians do. That a comma should be placed at *peace*, see Rom. xii. 18: Hebr. xii. 14: whence it appears that peace is an universal duty.

25. Markland and Doctor Owen observe that *μακροῖς* is used for *ῥητορῶν*. See Luke iii. 15. Bowyer 4to. Sir J. Knatchbull shews that it is equivalent to *long, forte*.

26. I place the comma at

αὐτῶν, and suppose that the antecedent to *ἐκείνους* is *οἱ*. See Grotius. "And [if by any means] those who have been taken captive by him [the devil] may recover out of the snare of the devil, to the will of Him [God, who may give them repentance to the acknowledgement of the truth.]"

I. Christianity has some obstructions at present; c. ii. 23, 25: but still greater will arise hereafter.

I. *In the last days.*] Under the gospel-dispensation.

CHAP.
III.

- own selves, lovers of wealth, boasters, proud, blasphemers, disobedient to parents, unthankful, 3 unholy, without natural affection, covenant-breakers, false accusers, incontinent, fierce, haters of good men, treacherous, rash, vain, lovers 4 of pleasure more than lovers of God; having a form of godliness, but denying its power: from 5 such also turn away. For of such are those that enter into families, and lead captive weak women laden with sins, led away by many *evil* 6 desires, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so these also withstand the truth: men of corrupt minds, reprobate concerning the faith. But they will not 7 proceed far: for their folly will be manifest to all *men*, as that of the others also was.
- 10 But thou hast fully known my doctrine, manner of life, purpose, * faith, long-suffering, 11 love, patience, persecutions, sufferings; what things befel me at Antioch, at Iconium, at Lystra, what persecutions I endured: but out of all the 12 Lord delivered me. Yea, and all that would live religiously in Christ Jesus, will suffer persecution:

* Or, *faithfulness*.

5. Having an hypocritical outward appearance of godliness; but, by their actions, denying its influence on the heart.

From such also.] See c. ii. 16.

8. *Jannes and Jambres.*]

That these are mentioned in the Targum of Jonathan, and in other Jewish writings, see Wetstein, or rather Schoettgenius.

12. *In Christ Jesus.*] As Christians.

CHAP.
III.

- 13 cution: and evil men and seducers will grow worse and worse, deceiving and being deceived.
- 14 But continue Thou in the things which thou hast learned, and hast been assured of, knowing
- 15 from whom thou hast learned *them*; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, * through the faith which *is* in Christ Jesus.
- 16 All scripture is given by inspiration of God, and *is* profitable for teaching, for reproof, for † correction, for instruction in righteousness: that the man of God may be perfect, perfectly fitted to all good works.

VOL. II.

Z

I charge

* Or, by faith in C. J. † Or, amendment.

14. *From whom.*] From what persons, *τινων*. Some MSS.

15. *Which is in Christ Jesus.*] Which Christians profess.

16. Some render, All scripture, given by inspiration of God, is profitable &c. So Syr. the three Arabic versions, Vulg. Grotius, the English bible of 1549, &c. Thus it is not defined what Scripture was divinely inspired. According to the present rendering, the Jewish canon of the Old Testament is said to be given by divine inspiration; and probably as much of the New Testament as was written before this epistle. See 1 Tim. v. 18; where Luke x. 7. is referred to under the name of *γραφή*.

For teaching.] Religious

truths.

For reproof.] The word may comprehend both the confutation of false notions, and the reprehension of wrong practice. See Tit. i. 9, 13.

For correction.] For actual amendment of errors and of conduct.

For instruction in righteousness.] Or, "for *that* instruction which *is* in righteousness." Not in Jewish fables and genealogies, in prophane emptiness of speech, in false knowledge, but in moral righteousness.

17. *The man of God.*] See 1 Tim. vi. 11. So the prophets were called. 2 Kings iv. 40. &c. &c. The Christian minister.

CHAP.
IV.

1 I charge *thee* [therefore] before God, and *be-*
fore Jesus Christ who will hereafter judge the
 living and the dead at * his appearance and his
 2 kingdom; preach the word; be urgent in sea-
 son, out of season; confute, rebuke, exhort,
 3 with all long-suffering and teaching. For the
 time will come when *men* will not endure
 sound teaching; but will heap to themselves
 teachers according to their own *evil* desires,
 4 having itching ears; and will turn away *their*
 ears from the truth, and will be turned to
 5 fables. But watch Thou in all things, suffer
 hardships, do the work of an evangelist, fulfil thy
 ministry.

6 For I am now ready to be poured out, and the
 time of my departure is near. I have † contended
 7 a good contest, I have finished *my* course, I have
 8 kept the faith. *As for* what remaineth, a crown
 of righteousness is laid up for me, which the
 Lord, the righteous Judge, will give me at that
great day: and not Me only, but all those
 likewise who love his appearance.

Endeavour

* Or, *and by his appearance.* MSS. † Or, *maintained.*

3. *Having itching ears.*] Desiring to hear such doctrines as will please them, and permit them to indulge their vices.

5. *Of an evangelist.*] See on Eph. iv. 11.

6. *Ready to be poured out.*] See on Phil. ii. 17. Some think that St Paul had an im-

mediate prophetic expectation of martyrdom. Lardner argues against this from v. 11; and supposes, with Lightfoot, that the Apostle's age, infirmities, imprisonment, and continual danger, are referred to. Suppl. to Cred. ii. 265.

CHAP.
IV.

9-10 Endeavour to come unto me speedily. For Demas hath forsaken me, having loved this present world, and is departed to Thessalonica; 11 Crescens to Galatia, Titus to Dalmatia. Luke only is with me. Take Mark, and bring him with thee: for he is profitable to me for the 12 ministry. Now Tychicus I have sent to Ephesus. 13 The cloke which I left at Troas with Carpus, when thou comest, bring *with thee*; and 14 the books, *but* especially the parchments. Alexander the coppersmith hath done me much evil: the Lord will reward him according to his works. 15 Of whom beware Thou also; for he hath greatly 16 withstood our words. At my first defence none was with me, but all forsook me: may it not be 17 laid to their charge. But the Lord stood with me, and strengthened me: that by me the preaching of *his gospel* may be fully known, and *that* all the gentiles may hear: and I was deli-

Z 2

vered

13. *The cloke.*] For this sense see Grotius; who adds, Vide paupertatem tanti Apostoli, qui rem tantillam—inter damna censuerit.

The books.] This is a general term, comprehending books of papyrus, and parchment rolls.

The parchments.] Perhaps these contained parts of the Old Testament, or some originals of his epistles.

14. If we read ἀποδοῦν, “the Lord reward him,” the Apostle thus authoritatively inflicted on him bodily diseases for just reasons, and to reclaim him from his sins; acting in this respect by the impulse of the Spirit.

16. *Defence.*] Before the Roman judicature, in the reign of Nero.

CHAP.
IV.

18 vered out of the mouth of the lion. And the Lord will deliver me from every evil work, and will preserve *me* to his heavenly kingdom: to whom *be* glory for * ever and ever. Amen.

19 Salute Prisca and Aquila, and the household
20 of Onesiphorus. Erastus remained at Corinth:
21 and Trophimus I left sick at Miletus. Endeavour to come before winter. Eubulus, and Pudens, and Linus, and Claudia, and all the brethren, † salute thee. The Lord Jesus Christ *be* with thy spirit. *The favour of God be* with you. [Amen.]

* Gr. *ages of ages.* † S. 13.

17. *Of the lion.*] Marfyas, "I escaped from my judges, or speaking of Tiberius's death, from the Emperour Nero, with said, *τίθενται ἐν λέωνι.* Jos. Ant. great difficulty and danger."
xviii. 6. 10. Elfner. Krebs. 20. *At Miletus.*] See on Acts
fius. The meaning here is; xx. 25.

T H E

THE
E P I S T L E
O F
S A I N T P A U L
T O
T I T U S.

CHAP.

I.

- I PAUL, a servant of God, and an apostle of
Jesus Christ, as to the faith of God's elect,
and the acknowledgment of the truth which is
2 according to godliness; in hope of everlasting
life, which God, who cannot lie, promised
3 before the * ancient dispensations; and in
due time hath manifested his word through
that preaching which hath been committed
unto me, according to the appointment of God
our

* Gr. *secular times.*

CHAP.

I.

4 our Saviour ; to Titus, *mine* own son as to the common faith : favour, mercy, *and* peace *be to him* from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause I left thee in Crete, that thou mightest set right the things which are * wanted, and appoint elders in every city, as I directed
6 thee : if any one be irreproachable, the husband of one wife, having believing children, *who are* not under accusation of dissoluteness, or disobedient.
7 For a bishop must be irreproachable, as the steward of God ; not self-willed, not soon angry, not a continuer at the wine, not a striker, not
8 greedy of filthy lucre ; but a lover of hospitality, a lover of good men, self-governed, just, holy,
9 temperate ; holding fast the true word as he hath been taught, that he may be able both to exhort by sound doctrine, and to confute the gainfayers.

10 For many are disobedient, vain-talkers, and deceivers, especially those of the circumcision :
11 whose mouths must be stopped, who subvert whole families, teaching things which they ought not,

* S. 36.

4. *The common faith.*] Common to Jews and gentiles.

10. *Especially those of the circumcision.*] Such a reflection as this on his own countrymen

shews that St. Paul's mind was strongly bent against its natural propensity by the force of truth and a zeal for the gospel.

CHAP.

I.

12 not, for the sake of base gain. One of themselves, a
 * poet of their own, hath said; "The Cretans are
 13 "always liars, evil beasts, slow gluttons." This
 witness is true: wherefore reprove them sharply,
 14 that they may be found in the faith; not giving
 heed to Jewish fables, and commandments of
 15 men who turn away from the truth. To the pure
 all things *are* pure: but to those that are defiled,
 and unbelieving, nothing *is* pure; but even their
 16 mind and conscience are defiled. They profess
 to know God: but in *their* works they deny *him*,
 being abominable, and disobedient, and to every
 CHAP. II. good work reprobate.

1 But speak Thou the things which become
 2 sound doctrine: that the aged men be sober,
 grave, self-governed; sound in faith, in love, in
 3 patience: that the aged women in like manner
 be in behaviour as becometh holy persons, not
 false accusers, not † enslaved to much wine,
 4 teachers of good things; that they may ‡ in-
 struct

* Gr. *prophet*. † Or, *addicted*. ‡ Or, *form the minds of*.

12. *A poet.*] The original word is *prophet*; poets being so called from their pretensions to inspiration, or because the Hebrew prophets were poets in most of their writings. Epimenides is meant.

Slow gluttons.] That *ὑασις* by itself signifies *gluttons*, see Wetstein. The addition of *ἀργαί* heightens the charge.

They were idle and indolent gluttons.

14. For example, such commandments as relate to the distinction of meats. Whereas to the pure &c.

2, 3. Hammond and Le Clerc think that deacons and deaconesses are here described; as I Tim. iii. 8, II. v. 9.

CHAP.
II.

5 struct the young women to love their husbands,
 to love their children, *to be* self-governed, chaste,
 keepers at home, good, submissive to their own
 husbands, that the word of God be not evil-
 6 spoken of. In like manner exhort the young men
 7 to be self-governed : in all things shewing thyself
 a pattern of good works ; in doctrine *shewing* un-
 8 corruptness, gravity, sound speech which cannot
 be condemned ; that he who is of the contrary *part*
 may be ashamed, having no evil thing to say of
 9 us. *Exhort* * servants to submit themselves to
 their own masters, *and* to please *them* well in
 10 all things, not contradicting, not thieving, but
 shewing all good fidelity ; that they may adorn
 the doctrine of God our Saviour in all things.
 11 For the † favour of God hath appeared, which
 12 bringeth salvation to all men, teaching us that
 we should deny ungodliness and worldly desires,
 and live soberly, and righteously, and religiously,
 13 in this present world ; looking for ‡ the happy
end of our hope, and the glorious appearance of
 the

* i. e. *slaves*. † Or, *gracious gospel*. ‡ Or, our *happy or, blessed hope*.

5. *That the word of God be not evil-spoken of.*] This caution refers to the last clause ; and is given in opposition to the error that the gospel set its professors free from human relations. Compare 1 Tim. vi. 1.

7. *Uncorruptness.*] See Eph.

vi. 24. I read ἀφθορίαν.

8. After ἐναντίας understand μέριδος.

9. Supply παρακάλει from v. 6.

11. *To all men.*] Whether Jews or gentiles.

CHAP.
II.

the great God, and of our Saviour Jesus Christ;
 14 who gave himself for us, that he might redeem
 15 us from all iniquity, and purify to himself a pe-
 culiar people, zealous of good works. These
 things speak and exhort, and reprove with all
 authority. Let no man despise thee.

CHAP.
III.

1 Put *men* in mind to be subject to principalities
 and powers, to obey magistrates, to be ready to
 2 every good work, to speak evil of no man, not
 to be contentious, *but* gentle, shewing all meek-
 3 ness to all men. For we ourselves also were for-
 merly unwise, disobedient, deceived, slaves to
 many *evil* desires and pleasures, living in malici-
 ousness and envy, odious, *and* hating one another.
 4 But when the kindness of God our Saviour
 5 and *his* love toward man appeared; he saved us,
 not by works of justification which we did, but
 according

14. *A peculiar people.*] Whether Jews or gentiles; a good life making all such who believe in Christ. The word *περιούσιος* is used by the lxx. to express the Hebrew *סגולה*, Exod. xix. 5, &c. *a special treasure.*

1. *Every good work.*] Among which is obedience to magistrates.

3. I say, to all men, notwithstanding their vices. For &c.

We ourselves also.] You Christians in your gentile state, as well as other gentiles. There are many instances where St. Paul, speaking of the gentiles, uses the first person.

5. *He saved us.*] He placed us in a state of salvation.

Works of justification.] Justifying works, works tending to gain us admission into the gospel-covenant.

CHAP.
III.

according to his mercy, by the * washing of re-
 generation, and the renewing *of our minds* through
 6 the Holy Spirit; which he shed on us richly,
 7 through Jesus Christ our Saviour; that, having
 been justified through his favour, we might be-
 come heirs as to the hope of everlasting life.
 8 These are true words, and these things I will
 that thou strongly affirm; so that those who have
 believed in God may be careful to maintain good
 works. These are the things which are good
 9 and profitable among men. But avoid foolish
 questions, and genealogies, and contentions, and
 strifes about the law; for they are unprofitable
 10 and vain. Reject an heretick, after the first and
 second

* Or, *laver*.

*By the washing of regenera-
 tion &c.]* By baptism, which
 places men in a new state, on
 account of their new obligati-
 ons, motives, instructions, pro-
 mises, and assistances; and by
 that renovation of mind which
 the Holy Spirit, usually commu-
 nicated to converts in those
 ages, had the strongest tenden-
 cy to produce.

*7. Having been justified through
 his favour.]* Having been gra-
 tuitously admitted into cove-
 nant with him in this life.

8. These are true words.] He
 refers to the truths contained
 in the four preceding verses.

To maintain good works.]
Bona opera tueri, juvare; bono-

rum operum causam agere. See
Fortuita sacra, and Kypke.

10. Reject.] Cast out of the
 Church. Or, rather, Avoid,
 withdraw thyself from.

An heretic.] One who taught
 doctrines as received from in-
 spired men, which he had not
 received: as he himself knew,
 and as Titus knew by the Spi-
 rit. It is probable that many
 such acted from secular views,
 and to be leaders of a party.
 See c. i. II.

Much may be seen on this
 passage in *Fortuita sacra*, Whit-
 by, Benson, Doddridge, For-
 ster, Hallett, &c. But above
 all consult Bishop Pearce's Ser-
 mon; vol. iv. Serm. xiii.

CHAP.
III.

- 11 second admonition ; knowing that such an one is perverted, and sinneth, being self-condemned.
- 12 When I shall send to thee Artemas, or Tychicus, endeavour to come unto me to Nicopolis :
- 13 for I have determined to winter there. Diligently conduct on their way Zenas the *former* teacher of the law, and Apollos ; that nothing
- 14 may be * wanted by them. And let our *disciples* also learn to maintain good works for necessary uses ; that they be not unfruitful. All that are with me salute thee. Salute those who love us in the faith. *The favour of God be with you all.*

* S. 36.

13. *The former teacher of the law.*] A teacher of the Jewish law before his conversion.

14. *Our disciples also.*] The Cretans.

For necessary uses.] In respect to the wants of their fellow Christians. As concerning liberality and hospitality to them ; especially to propagators of the

gospel.

Unfruitful.] While others abound in such acts of service and support.

15. *In the faith.*] In the profession of the same faith. Salute the Christians who love us : those with whom I have had friendly intercourse.

T H E

CHAPTER II
THE HISTORY OF THE
REFORMATION IN
ENGLAND
FROM THE
REIGN OF HENRY
EIGHTH TO THAT
OF JAMES FIRST
OF GREAT BRITAIN
AND IRELAND
IN THE SIXTEENTH
CENTURY
BY
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THE
EPISTLE
OF
SAINT PAUL
TO
PHILEMON.

CHAP.

I.

1 PAUL, a prisoner for Christ Jesus, and Timothy *our* brother, to Philemon our beloved, and
2 *our* fellow-labourer, and to *our* beloved Apphia, and to Archippus our fellow-soldier, and to the
3 * church *which assembleth* in thine house: favour *be* to you and peace from God our father, and *from* the Lord Jesus Christ.

I thank

* i. e. congregation.

1. *A prisoner.*] Δίσιμος is a δῦλος or ἀπόστολος, and preferable reading better supported than on account of its delicacy.

CHAP.

I.

4 I thank my God, making mention of thee al-
 5 ways in my prayers, (hearing of thy faith and
 6 love, which thou hast toward the Lord Jesus,
 7 and to all the saints,) that thy partaking of the
 faith may become effectual, in the knowledge of
 every good thing which is among us as concern-
 7 ing Christ [Jesus.] For we have great joy and
 comfort on account of thy love, because the
 bowels of the saints are refreshed by thee, bro-
 ther.

8 Wherefore, though I have much freedom of
 9 speech in Christ to enjoin thee what is fit; yet
 because of *my* love I rather beseech *thee*, * as Paul
 the aged, and now a prisoner also for Jesus Christ.
 10 I beseech thee, *I say*, for my son Onesimus,
 11 whom I have begotten in [my] bonds: who for-
 merly *was* unprofitable to thee, but *is* now pro-
 fitable

* Or, in the character of Paul.

5. *Hearing.*] Since I saw thee.

Of thy faith and love.] Evidencing themselves in their proper fruits.

Six MSS. Syr. and Hilary read *faith and love*; which reading seems to have been introduced to make the hyperbaton more easy: "of thy faith which thou hast toward the Lord, and of thy love to all the saints:" which mode of translating some prefer. See Matth. xii. 22. Mark iv. 27. v. 5.

Cantic. i. 5. Isai. xv. 3: and Bishop Lowth's note: li. 19.

6. *In the knowledge &c.*] In giving thee knowledge and experience of every good thing which God bestows on us as Christians.

7. I say, I thank my God in my devotions: v. 4. For &c.

8. *Wherefore.*] Considering thy benevolence.

In Christ.] As a Christian apostle.

10. *My son.*] My convert.

CHAP.

I.

12 fitable to thee and to me: whom I have sent
 again: do thou therefore receive him, that is,
 13 mine own bowels: whom I was willing to retain
 with me, that in thy stead he might have minis-
 14 tered to me in *my* bonds for the gospel: but with-
 out thy consent I would do nothing: that thy
 benefit might not be as it were of necessity, but
 15 willingly. For perhaps he therefore departed for
 a time, that thou mightest receive him for ever;
 16 no longer as a * servant, but *as* above a servant,
 a beloved brother: especially *so* to me; but how
 much more to thee, both in the flesh and in the
 17 Lord? If therefore thou consider me *as thy* com-
 18 panion, receive him as myself. But if he have
 wronged thee *in* any thing, or owe *thee any thing*,
 19 put that to mine account: I Paul have written *it*
 with mine own hand, I will repay *it*: † how-
 ever, I do not say to thee that thou owest to
 20 me even thine own self. Yes, brother, let me
 have joy of thee in the Lord: refresh my bowels
 in

* i. e. *slave*. † Or, *not to say unto thee that*.

13. This was not a hint to send Onesimus back; as St. Paul expected to leave Rome soon: *v. 22*

15. *For ever.*] For his whole life.

16. *Both in the flesh and in the Lord.*] On account of your

relation to him, both as his Master and as his fellow-christian.

17. *As thy companion.*] As a partaker of thy friendship.

20. *In the Lord.*] As a disciple of the Lord Jesus.

CHAP.
I.

21 in Christ. Having confidence in thy compliance,
I have *thus* written to thee, knowing that thou
22 wilt do even more than I say. At the same time
also prepare me a lodging: for I trust that
through your prayers I shall be graciously given
unto you.

23 Epaphras, my fellow-prisoner in Christ Jesus,
24 Mark, Aristarchus, Demas, Luke, my fellow-
25 labourers, salute thee. The favour of our Lord
Jesus Christ *be* with your spirit.

21. *Do even more than I say.*] Smalridge's sermon on this sub-
ject. Not only receive him, but shew him affection.

That St. Paul does not desire the manumission of Onesimus, appears from v. 15.

There is great address in the latter part of this verse; and in the whole epistle. See Bishop

22. This circumstance is finely added, to furnish an additional reason, an argument *ad verecundiam*, why his request should be granted.

23. *In Christ Jesus.*] On account of the Christian faith,

T H E

T H E
E P I S T L E
O F
S A I N T P A U L
T O T H E
H E B R E W S.

CHAP.

I.

I **G**OD who, * in several parts, and in several manners, formerly spake to *our* fathers by the
A a prophets,

* Or, *in many parts and in many ways.*

Optime lector, nihilo minoris velim esse tibi hanc epistolam, quod a multis dubitatum sit Pauli esset an alterius. Certe cujuscunque est, multis nominibus digna est quæ legatur a Christianis. Et ut a stylo Pauli, quod ad phrasim attinet, longe lateque discrepat, ita ad spiritum et pectus Paulinum vehementer accedit.

Erasmus.

The epistle to the Hebrews was either not written by St. Paul, or written in Hebrew and translated into Greek.

It has all the appearance of having been translated by another hand, and in a later period.

Michaelis by Marsh. i. 254, 256. See also 340.

Wakefield calls the author of this epistle "scriptorem inter sacros omnes orationis vi et nitore nobilissimum."

Sylva critica. Sect. clii. vol. iii. 163.

The scope of the Writer is, to shew the superiority of the Christian covenant over the Jewish.

I. *In several parts.*] Bearing a relation to each other, and constituting a regular and magnificent whole. Aristotle has, *περὶ μίαν πράξιν πολυμερῆν*. Poet. §. xv. p. 85. ed. Winstanley.
And in several manners.]

By visions of the day and of the night, by a voice addressed to them, and by inspiration. Grotius.

To our fathers by the prophets.] To Jacob by Isaac; Gen.

CHAP.

I.

- 2 prophets, in these last days hath spoken to Us by
his Son, whom he hath appointed heir of all
 things, * by whom he made the worlds also:
 3 who, being *the* brightness of *his* glory, and *the*
 express image of his † person, and ruling all
 things by ‡ his powerful word, when he had
 made a cleansing of [our] sins, by *the sacrifice* of
 himself, sat down on the right hand of the *divine*
 4 Majesty on high; having been made so much
 greater

* Or, through. † Or, substance. ‡ Gr. *the word of his power.*

Gen. xxvii: to the twelve patriarchs by Jacob; Gen. xlix: to the Israelites by Moses, and by his successors in the prophetic office.

2. *In these last days.*] Under this last dispensation. For *ἐσχάτα*, which seems to be the true reading, because the more unusual one, both here and 1 Pet. i. 20, see the Greek, Numb. xxiv. 14. and 2 Pet. iii. 3. *ἔσχατος* may be understood; and we may consider the word as a translation of אחרית.

By his Son.] Appearing as such, assuming this his proper character.

Heir of all things.] Lord, possessor, of all things.

He made the worlds.] The visible frame of things. G. xi. 3. Col. i. 16. John i. 3.

3. *The brightness.*] More literally, "*the effulgence, or shining-forth.*" Some render,

a beam, some, a ray.

The express image of his person.] A perfect representation, like a lively impression, of God's person and attributes, of the perfections subsisting in God.

Ruling all things.] Bearing before him: as the Greek word is used in the phrase *ἀγείν καὶ φέρειν πάντα*, whence the Latins borrow *agere ferre omnia*.

By his powerful word.] Editions differ in reading *αὐτοῦ*, as Mill, Wetstein, and Griesbach; or *αὐτῷ*, as Erasmus, Collæus, and Bengelius.

What is asserted of the Son thus far in the verse before us, is true of him both when he appeared as the Jehovah-angel and when he assumed the character of the Messiah.

Made a cleansing of] See 1 John i. 7. 2 Pet. i. 9. *By himself* is opposed to the legal sacrifices.

CHAP.

I.

greater than the angels, as he hath * obtained a more excellent name than they.

- 5 For to which of the angels spake *God* at any time ; “ Thou art my Son, this day I have begotten thee ? ” and again ; “ I will be to him a
6 “ Father, and he shall be to me a Son ? ” And when *God* bringeth again the Firstborn into the world, he saith ; “ And let all the angels of *God*
7 “ worship him.” And to the angels he saith ; “ Who maketh the winds his † angels ; and
8 “ flames of lightning his ministers.” But to the Son *he saith* ; “ Thy throne, O *God*, is for ever
“ and ever ; a sceptre of rectitude is the sceptre of
9 “ thy kingdom : thou hast loved righteousness, and
“ hated iniquity : therefore *God*, even thy *God*,
“ hath anointed thee with the oil of gladness

A a 2

“ above

* Gr. *inherited*. † i. e. *messengers*.

5. *Thou art my Son &c.*] See Ps. ii. 7. Acts xiii. 33. The second psalm is directly applicable to Christ and his kingdom.

I will be to him a Father &c.] See 2 Sam. vii. 14 : and observe that, though the words are spoken of Solomon, yet all Christians knew that such language was strictly applicable to Christ, whom God might with truth be supposed to address in such terms. This is sufficient for the argument.

6. *Again.*] After his resurrection.

And let all the angels of God worship him.] See Deut. xxxii.

43. in the Greek : MS. Vat. These words may truly be applied to Christ risen from the dead. See Eph. i. 20, 21.

7. *He saith.*] It may be supposed that God uses this language ; to shew that angels are his agents and instruments, like tempests and lightning. Ps. civ. 4.

8. Whereas to the Son he may say with truth ; “ Thy throne &c.” Ps. xlv. 6 : where Solomon is called אֱלֹהִים. See John x. 34, 5 : and 1 Sam. xxviii. 13 ; “ I saw a Ruler [one vested with the ensigns of magistracy and authority] ascending out of the earth.”

CHAP.
I.

- 10 "above thy * fellows." And; "Thou, Lord,
 "in the beginning didst lay the foundation of the
 "earth: and the heavens are the works of thine
 11 "hands: they will perish; but Thou remainest:
 "and they all will grow old as *doth* a garment;
 12 "and like a vesture thou wilt fold them up, and
 "they will be changed; but Thou art the same,
 13 "and thy years will not fail." But to which of
 the angels said he at any time; "Sit thou on my
 "right hand, until I make thine enemies thy
 14 "footstool?" Are they not all ministering spi-
 CHAP. rits, sent forth to serve those who will be heirs
 II. of salvation?

I For this cause we ought to give the more ear-
 nest attention to the things which we have heard,
 lest

* Or, *companions*.

9, *Thy fellows*.] All who
 consoled with thee; all of
 David's race.

10. In Pf. cii. 25, there is
 no corresponding Hebrew for
Thou, Lord. *Jehovah* must be
 supplied from v. 21, 22: Or
God, from v. 24. But it ap-
 pears from v. 2. of this chap-
 ter, and from the places there
 referred to in the note, that
 the following quotation is true
 of Christ.

11. The word *διαμένεις* very
 well answers to the Hebrew

חַעֲמַר, *stas et stabis*; and ex-
 presses a permanent existence.

13. *Sit thou &c.*] Pf. cx.
 contains a prophecy concern-
 ing Christ.

14. It is not necessary to
 suppose that this v. refers to v.
 7. Otherwise, v. 7. must be
 taken in a sense which, though
 true in itself, is not conveyed
 in the original Hebrew.

1. *For this cause*.] On ac-
 count of Christ's superior na-
 ture, as the Son of God.

CHAP.
II.

- 2 left at any time * we let *them* escape *us*. For
 if the words *which were* spoken by angels were
 stedfast, and every transgression and disobedience
 3 received a just recompence of punishment; how
 shall We escape, if we have neglected so great
 salvation, which began to be spoken by the
 Lord, *and* was confirmed to us by those that
 4 heard *him*; God bearing witness at the same time,
 by signs and wonders and various mighty works,
 and distributions of the Holy Spirit, accord-
 ing to his own will?
- 5 For *God* hath not subjected to angels the † suc-
 6 ceeding age, of which we speak. But ‡ *David*
 hath

* Gr. *we run out*. † Gr. *future world*. ‡ Gr. *one*.

We let them escape us.] Ne quando præterfluere ea sinamus. Bos. But instead of giving the Hiphil sense to the Greek word, we may render, "left we forget *them*:" ne effluamus, perfluamus, præterfluamus. See the Greek: Prov. iii. 21.

2. *Spoken by angels*] He means the law. See on Gal. iii. 19.

3. *So great salvation.*] The doctrine and means of salvation proposed by such high authority.

4. Some distinguish thus; that σημεῖον is a miracle wrought as a sign, τέρας one wrought on inanimate nature, and δύναμις one wrought on animate nature.

5. I say, so great salvation. For God hath not committed the Christian dispensation to the ministry of angels.

The succeeding age.] The new covenant is so called, because the Jewish temple and state subsisted at the time when this epistle was written. Compare c. vi. 5. and see c. vii. 9. viii. 4, 13. ix. 6, 7, 9, 10, 22, 25. x. 1, 11. Dr. Wall, in explanation of the phrase, refers to πατὴρ τῷ μέλλοντος αἰῶνος, Isai. ix. 6, in the lxx.

6. But God hath committed the dispensation under which we live to his Son, who became man: to which assumption of human nature, and its consequences, I apply the words of the Psalmist.

CHAP.

II.

hath somewhere testified, saying; "What is
 "man, that thou art mindful of him? or the
 7 "son of man, that thou regardest him? Thou
 "madest him a little lower than the angels;
 "but thou hast crowned him with glory and
 "honour, [and hast set him over the works of
 8 "thine hands:] thou hast subjected all things
 "under his feet." Now in that he hath sub-
 jected all things to him, he hath left nothing
that is not subjected to him. But now we do
 9 not see all things subjected to him. But we see
 Jesus for the suffering of death crowned with
 glory and honour, who was made a little lower
 than the angels, that, by the * favour of God, he
 might taste death for every man.

10 For it became † Him for whom *are* all things,
 and by whom *are* all things, *in* bringing many
 sons to glory, to make the author of their salva-
 tion

* i. e. gratuitous goodness. † Or, God.

What is man.] Christ, who appeared as a man.

8. *Subjected all things.]* See I Cor. xv. 25—27.

Now in that &c.] *reg* is connexive: as Matth. i. 18. James i. 7.

But now we do not see all things &c.] For instance, all mankind, death, the evil angels.

9. *We see.]* By faith; by the revelation made to us.

By the favour of God.] Through God's undeserved goodness to the world. Compare, with the hyperbaton here, that in c. ix. 2.

10. I say, that he might taste death &c. For it was wisdom in God that the Messiah should be a suffering one; and not such a temporal and triumphant Prince as the Jews expected.

CHAP.

II.

11 tion perfect through sufferings. For both *Christ*
 that sanctifieth, and those that are sanctified, *are*
 all of one *Father*: for which cause *Christ* is not
 12 ashamed to call them brethren; saying; "I will
 "declare thy name to my brethren; in the midst
 13 "of the congregation I will praise thee." And
 again; "I will put my trust in him." And
 again; "Behold, I, and the children whom God
 14 "hath given me." Since then the children are
 partakers of flesh and blood, *Christ* himself also in
 like manner partook of them; that through death
 he might destroy him who hath the power of
 death,

11. I say, many sons. For the Sanctifier, Christ, and the sanctified, his disciples, are all of one Father, God.

12. Since Christ may well be supposed to say while on earth, "I will &c." Accordingly, he called his disciples his brethren. John xx. 17.

13. Again: Christ may be supposed to express his filial confidence in God, by using the words which occur 2 Sam. xxii. 3, or Isai. viii. 17. See the lxx. in both places. Accordingly, while he lived among us his trust in God was manifest. Matth. xxvii. 43.

Again: Christ may be supposed to acknowledge his Fa-

ther's goodness in the words of Isaiah, c. viii. 18. Accordingly, while on earth he called his disciples *his children*, John xiii. 33. xxi. 5; and *those whom God had given him*. John xvii. 9, 24.

14. The author elegantly takes up the word *children* from the preceding verse; and goes on to shew the fitness of Christ's sufferings.

Through death.] Through his own death.

Him who hath the power of death.] The introducer of death into the world at the fall of Adam. The author of that dominion which death exercises over mankind.

CHAP.
II.

15 death, that is, the devil; and might deliver
 those who, through fear of death, were all their
 16 life-time subject to slavery. For indeed * *Christ*
 helpeth not angels; but he helpeth the seed of
 17 Abraham. Wherefore it behoved him to be made
 like his brethren in all things; that he might be
 a compassionate and faithful high-priest in things
relating to God, to make reconciliation for the
 18 sins of the people. For in that he himself hath
 suffered, having been tempted, he is able to assist
 CHAP. those that are tempted.
 III.

I Wherefore, holy brethren, partakers of the
 heavenly calling, consider the Apostle and High-
 2 priest of our profession, [Christ] Jesus; who
 was faithful to him that appointed him, as Moses
 also

* Or, *taketh not hold of angels* to save them, *but he taketh hold of &c.*

15. And, by bringing life and immortality to light, might deliver those whose continual fear of death placed them as it were in a state of slavery to an inexorable tyrant. See in Wetstein some apposite quotations from Tully, Livy, and Seneca.

16. I say that Christ partook of flesh and blood: v. 14. For he layeth not hold of, he assisteth not, angels. He is not their Redeemer.

17. *Compassionate.*] See v. 18. *Faithful.*] See c. iii. 2. John

xiv. 31. xvii. 4. He faithfully executed his trust, with respect to God and man.

To make reconciliation for the sins.] The Greek phrase occurs Dan. ix. 24.

1. *Of the heavenly calling.*] Given by a Teacher sent from heaven.

Apostle.] See Rom. xv. 8.

High-priest.] As he entered with his own blood into heaven, the true Holy of Holies.

2. *Appointsd him.*] See πρὸς Mark iii. 14.

CHAP.
III.

also *was faithful* in all * the household committed
 3 ted to him. For this *person* was counted worthy
 of more glory than Moses, inasmuch as he who
 † framed the household hath more honour than
 4 the household. (For every household is † framed
 by some one; but he who † framed all
 5 things, *is God*.) And Moses indeed *was faithful*
 as a servant, in all the household committed to
 him; for a testimony to those things which were
 6 to be spoken afterward: but Christ, as a Son,
 over the household committed to him; whose
 household we are, if we keep the confidence and
 the glorying of *our* hope firm to the end.

Wherefore,

* Gr. *his household*. † Or, *disposed*.

In all the household committed to him.] In his conduct respecting all the Society over which he was placed. See Numb. xii. 7: where God speaks of his household, people, or nation. See also Gal. vi. 10. Eph. ii. 19.

3. *For.*] The reason is here given why the Hebrews ought to consider Christ.

He who framed &c.] He who constituted, disposed, set in order, any Society, hath greater honour than that Society, or any part of it. But Christ conducted the Mosaic dispensation, as the visible Representative of God. John i. 18.

4. I say, "he who framed the household." For every re-

ligious or civil body has some Head; the Israelites, for instance, when they were miraculously conducted out of Egypt, and received the law at mount Sinai: but the supreme and ultimate Head of all things is God.

5. *For a testimony.*] By types and prophecies.

To be spoken afterward.] By Christ and his Apostles.

6. *Over the household committed to him.*] Mill, Bengelius, Wetstein, and Griesbach have *αὐτῶν*.

The confidence.] See c. iv. 16. x. 19, 35: and compare v. 14. The words are equivalent to "our confident and boastful hope." Wakefield.

C H A P.
III.

- 7 Wherefore, as the Holy Spirit saith, " To-
 8 " day, if ye shall hear his voice, harden not your
 " hearts, as in the provocation *of me*, in the day
 9 " of trying *me* in the desert: when your fathers
 " tried me, proved me, and saw my works forty
 10 " years: wherefore I was grieved with that ge-
 " neration, and said;" " They always err in
 " *their* hearts; and they have not known my
 11 " ways:" " upon which I swear in mine anger;
 12 " * They shall not enter into my rest:" *so like-*
wise take heed, brethren, lest there be in any of
 You an evil heart of unbelief, in falling away
 13 from the living God: but exhort one another
 daily, while it is called To-day; lest any of you
 be hardened through the deceitfulness of sin.
 14 For we are made partakers of Christ, if we re-
 tain the beginning of our confidence firm to the
 end;

* Gr. *if they shall enter.*

7. Δὲ here is connected with
 βλέπει, v. 12.

8. *Of trying me.*] Of put-
 ting my power and goodness to
 trial.

10. *Known my ways.*] Walk-
 ed in the ways approved of by
 me.

11. *They shall not enter.*] The Greek is, If they shall enter. See Mark viii. 12. It is a solemn asseveration: " I am not the true God, if &c."

My rest.] The land of Ca-
 naan.

12. *An evil heart.*] This ex-
 pression has a reference to
 " harden not your hearts:" v.
 8.

In falling away.] Through
 fear of persecution. See v. 6,
 14.

14. *Of Christ.*] We partake,
 with others, of the benefits
 which Christ bestows.

CHAP.
III.

15 end; while it is said, "To-day, if ye shall hear
" his voice, harden not your hearts, as in the
16 " provocation of me." For some, when they
had heard, provoked God: however, not all who
17 came out of Egypt under Moses. But with
whom was God grieved forty years? *was it* not
with those who sinned, whose carcases fell in the
18 desert? And to whom did he swear that they
should not enter into his rest, but to those who
19 believed not? So we see that they could not enter
in, because of unbelief.

CHAP.
IV.

1 Let us fear therefore lest, a promise being left
of entering into God's rest, any of you * should
2 appear to come short of it. For unto us glad ti-
dings have been proclaimed, as well as unto
them: but the word † which they heard did not
profit them, not being mixed with faith in those
that

* Gr. *should seem to come short of it.* † Gr. *the word of hearing.*

16. Nor is my exhortation
needless. For &c.

When they had heard.] The
evil report of the promised
land. Numb. xiii. 31, 2, 3.
xiv. 11.

Not all.] Not Joshua and
Caleb.

18. *Who believed not.]* That

God would support them in the
desert, and subdue for them the
land of Canaan.

1. *Δοξή* is a well known At-
ticism. See I Cor. vii. 40.

2. For the glad tidings of a
rest have been proclaimed to
us Christians, as well as to the
Hebrews of old.

CHAP.
IV.

3 that heard *it*. For we that have believed *shall*
 enter into rest, as *God* saith; "So I sware in
 "mine anger;" "They shall not enter into my
 "rest:" although *his* works were finished from
 4 the foundation of the world. For *Moses* some-
 where speaketh thus of the seventh *day*; "And
 "God rested on the seventh day from all his
 5 "works." And in this *place it is said* again;
 6 "They shall not enter into my rest." Since
 therefore it remaineth that some *must* enter
 therein, and those to whom glad tidings were
 first proclaimed entered not in because of unbe-
 7 lief; *God* again limiteth a certain day, saying by
 David; "To-day," after so long a time, as it
 is said, "To-day if ye shall hear his voice, har-
 8 "den not your hearts." For if Joshua had
 given them rest, then *God* would not afterward
 9 have spoken of another day. There remaineth
 therefore a keeping of rest to the people of God.

For

3. I say, glad tidings have been proclaimed to us. For, by the tenour of the Christian covenant, we Christians shall enter into a rest: as *God* saith, So &c. In which words we Christians may suppose that *God* speaks to us of a permanent state of rest, distinct from his rest after the creation; into which permanent rest he will admit us.

6, 7, 8. Since then, as I said *v.* 3, some must enter into this rest, and the Hebrews

who wandered in the desert did not; *God* appoints another day to us Christians: which he would not do, if he had not a rest in a much higher sense than the land of Canaan, into which Joshua brought the Israelites.

9. Therefore, by the tenour of the Christian covenant, *v.* 2, 3, there is a keeping of perpetual rest to the true people of God.

In *Pf.* xcv, *rest* denotes that which *God* was to bestow in the

CHAP.
IV.

- 10 For he that hath entered into *God's* rest, hath
rested also from his own works, as God *did* from
11 his. Let us endeavour therefore to enter into
that rest; lest any man fall after the same exam-
12 ple of unbelief. For the word of God *is* * lively
and powerful, and sharper than any two-edged
sword, and pierceth even to the dividing asunder
of soul and spirit, and of the joints and marrow,
and *is* a discerner of the thoughts and intentions
13 of the heart: nor is there any creature that is not
manifest before it: but all things *are* naked and
opened to the eyes of Him † with whom we
have to do.

Having

* Or, *animated*. † Or, *to whom we must give account*.

the land of Canaan; and *to day* means the time then present, while the Hebrews were in the desert. I therefore conclude that the psalm is not quoted in its original sense; but that the words are here considered as capable of being usefully accommodated to the purpose of a Christian Instructor.

12. There would be great guilt and danger, and immediate detection and shame, in harbouring such unbelief. For &c.

The word of God.] The word uttered by Christian Teachers and Prophets in that age of divine illumination. Observe v. 2, c. ii. 2, and c. vi. 5.

Lively.] Full of life, of spirit, of animation. 1 Pet. i. 3.

Powerful.] Efficacious in converting mankind; in teaching, exhorting, and comforting

them when converted. 1 Cor. xiv. 3. 1 Thess. ii. 13.

Sharper than any two-edged sword.] The reason follows: it separates, as it were, the soul and spirit of man; influencing his passions by the most affecting motives, and convincing his reason by the most powerful arguments: so that it pervades the inmost recesses of the human mind, as a sword divides the joints and the marrow.

A discerner of the thoughts &c.] See 1 Cor. xiv. 25.

13. *Creature.*] Man, or Angel. See Rom. viii. 39.

Opened.] The original word alludes to the flaying of victims, laid open by being skinned to the neck.

Of Him with whom we have to do.] Of God, the Inspirer of this word.

CHAP.
IV.

14 Having therefore a great High-priest, that
hath passed into the heavens, Jesus the Son of
15 God, let us hold fast *our* profession. For we
have not an High-priest who cannot have com-
passion for our infirmities; but * one who was
† tempted in all things like ourselves, *though*
16 without sin. Let us therefore come with confi-
dence to the throne of favour, that we may ob-

CHAP.
V. tain mercy, and receive favour for seasonable

1 help. For every high-priest taken from among
men, is appointed for men in things *relating* to
God, that he may offer gifts and sacrifices for
2 sins; being one who can be mildly affected to-
ward the ignorant, and those that wander out of
the way; since he himself also is compassed
3 with infirmity. And because of this *infirmity* he
ought, as for the people, so for himself also, to
offer *sacrifices* for sins.

4 And no man taketh this honour to himself,
5 but he that is called of God, as *was* Aaron. So
Christ also glorified not himself to be made an
High-

* Or, *tried*. † S. 56.

14. *Our profession.*] The religion professed at our bap-
tism. these times of persecution.
1. I say, with confidence.
16. *For seasonable help.*] In For the reflection that we have
a High-priest is encouraging.

CHAP.

V.

High-priest ; but *God* who said unto him, “ Thou
 “ art my Son, to-day I have begotten thee :”
 6 as *God* saith also in another *psalm* ; “ Thou art a
 “ priest for ever, according to the order of
 7 “ Melchisedec.” And *Christ*, when, in the
 days of his flesh, he had offered up prayers and
 supplications with a strong cry, and *with* tears,
 to him that was able to save him from death,
 8 and was heard for his godly reverence, though he
 was a Son, yet learned obedience by the things
 9 which he suffered ; and, having been made per-
 fect, became the author of eternal salvation to
 10 all that obey him ; called of God an High-priest
 11 according to the order of Melchisedec : of whom
 we

5. *Thou art my Son, &c.*] God may be supposed to use this form of address to Christ risen from the dead : soon after which event Christ presented himself as High-priest in the true Holy of Holies.

6. The words in the cxth psalm are primarily applicable to Christ, and are a direct designation of him to his office of High-priest.

The order.] The manner, the likeness. C. vii. 15.

7, 8, 9. These verses illustrate v. 2.

7. *And with tears.*] This circumstance is not mentioned in the gospels.

And was heard.] An angel being sent to comfort him. Luke xxii. 43.

8. *Learned obedience.*] How difficult it was to obey ; the degree of faith and fortitude necessary to obedience under severe trials.

9. *Having been made perfect.*] Through his sufferings, which led to glory. C. ii. 10.

11. *Of whom.*] Of which Melchisedec. What follows to c. vi. 20. is a digression which greatly resembles St. Paul's manner, one thought suggesting another. At c. vi. 20, the use of the same phrase, “ according to the order of Melchisedec,” marks the resumption of the subject : and c. vii. 1 &c. the subject is pursued, agreeably to the assurance of discussing higher doctrines which occurs c. vi. 1, 3.

CHAP.
V.

we have many things to say, and hard to be explained, since ye are dull of hearing.

12 For whereas, by this time, ye ought to be teachers, ye have need that one teach you again which *are* the first elements of the oracles of God; and are become such as have need of milk,

13 and not of strong food. For every one who partaketh of milk *is* unskilled in the doctrine of justification:

14 for he is a babe: but strong food belongeth to perfect men, *even* to those who, by reason of use, have their senses exercised to the discernment both of good and evil.

CHAP.
VI.

I Wherefore let us leave discoursing on the principles *of the doctrine* of Christ, and go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward
2 God, of the doctrine of baptisms, and of putting on of hands, and of *the* resurrection of the dead,
3 and of *the* everlasting judgement: and this will we do, if God permit.

For

12. *Of milk.*] See 1 Cor. iii. 2.

14. *To perfect men &c.*] See 1 Cor. xiv. 20. Those who are advanced to manhood, and who by habit have their minds exercised to distinguish right and wrong, truth and falsehood.

1. *Wherefore.*] Since therefore, considering the time, ye ought to understand higher doctrines. C. v. 12.

From dead works.] So c. ix. 14. Works which lead to

death. Or, works wrought by those who are dead in sins. See 1 Tim. v. 6.

2. *Of baptisms.*] The baptism of John, and that of Christ. See John iii. 25.

Putting on of hands.] Used in communicating the gifts of the Spirit. Acts viii. 17.

The everlasting judgement.] The effects of which will continue for ever.

3. *This will we do.*] We will go on to perfection.

CHAP.
VI.

4 For *it is* impossible to renew those unto repent-
 5 ance who have been once enlightened, and have
 6 tasted the heavenly gift, and have been made
 7 partakers of the Holy Spirit, and have tasted the
 good word of God, and the mighty works of the
 succeeding age, and *yet* have fallen away ; since
 they again crucify to themselves the Son of God,
 and expose *him* to publick shame. For the land
 which hath drunk in the rain that often cometh
 upon it, and bringeth forth herbs useful to those
 for whom it is tilled, receiveth blessing from

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B b

God :

4. It would be needless to lay again the foundation. For [as to repentance] it is impossible &c.

It is impossible.] It is highly difficult. Compare Mark x. 23, 27. "It is impossible for me, by any thing which I can say." Dr. Wall. "It is impossible, because whatever could be said or done to that end had been said and done already. Such had heard all, and had been sensible of all, that was naturally apt to fix and engage them for ever to Christ. And yet they had not adhered to him, because of persecutions." Le Clerc on Hammond.

Who have been once enlightened.] By the truths of the gospel. Eph. i. 18. c. x. 32.

The heavenly gift.] The bounty of God bestowed on men through the gospel. John iv. 10. Rom. v. 17.

And have been made partakers of the Holy Spirit.] Have had

extraordinary gifts of the Spirit communicated to them.

5. *The good word of God.*] The word dictated by the Spirit in Christian assemblies.

And the mighty works of the succeeding age.] The miraculous powers of the Christian dispensation. C. ii. 5.

6. *And yet have fallen away.*] Have totally fallen away, or apostatised. C. x. 26, 27.

Again crucify.] By causing his name to be evil-spoken of. Compare c. xii. 2. Chrysostom gives the word *ἐναυγίζω* the sense of *rursum crucifigere*; but commentators have clearly shewn that it may have the sense of *crucifigere*. See Bos, Alberti, and Krebsius.

7. Such cannot be restored. For as good men resemble fertile ground, these resemble what is barren.

Blessing from God.] The blessing of fertility. Gen. xxvii. 27.

CHAP.
VI.

- 8 God : but that which beareth thorns and briers
is rejected, and *is* near being cursed : whose end
is to be burnt.
- 9 But, beloved, we are persuaded better things
 of you, and things which belong to salvation,
 10 though we thus speak. For God *is* not * un-
 just, *so as* to forget your work and love which
 ye have shewn toward his name, in that ye have
 ministered to † *the wants of* the saints, and *still*
 11 minister. But we desire that every one of you
 shew the same earnestness, to the full assurance
 12 of *your* hope unto the end : that ye be not sloth-
 ful, but imitators of those who through faith and
 13 patience inherit the promises. For when God
 made *his* promise to Abraham, because he could
 14 swear by no greater, he sware by himself, saying ;
 “ Affuredly I will ‡ greatly bless thee, and I
 15 “ will § greatly multiply thee.” And after-
 ward, when || *Abraham* had waited patiently,
 16 he obtained the promise. For men indeed swear
 by one *that is* greater : and an oath for confirma-
 tion

* See S. 40. † See S. 17. ‡ Gr. *blessing I will bless.*
 § Gr. *multiplying I will multiply.* || S. 7.

8. *Near being cursed.*] Near
 being pronounced barren : the
 end of which is, that the hus-
 bandman burns it up. An al-
 lusion to the everlasting fire
 prepared for wicked men.
 Matth. xxv. 41.

10. *Your work and love.*] Your active love. An hendi-
 adys.

11, 12. But we desire per-
 severance.

13, 14, 15. For Abraham
 obtained the promise of a son by
 patient waiting.

16. For God sware by him-
 self, in condescension to those
 with whom an oath removes all
 doubt.

CHAP
VI.

17 tion is to them an end of all gainfaying. In
which *matter* God, being more abundantly wil-
ling to shew unto the heirs of the promise the
unchangeableness of his counsel, interposed by
18 an oath: that by two unchangeable things, in
which *it was* impossible for God to speak falsely,
we might have strong comfort, who have fled for
refuge to lay hold on the hope set before us;
19 which *hope* we have as a sure and stedfast anchor
of the soul, and *as* entering into *the part* within
20 the veil; whither *our* Forerunner hath entered
for us, *even* Jesus, made an High-priest for ever,
CHAP.
VII. according to the order of Melchisedec.

I For this Melchisedec, king of Salem, priest
of the Most High God, who met Abraham re-
turning from the slaughter of the kings, and
B b 2 blessed

17. *In which matter.*] 'Εν
ᾧ sc. πραγμᾷ. Or, Now in
this matter &c.

More abundantly.] In a more
extraordinary manner than usual.

Interposed.] Transacted the
matter between himself and
mankind.

18. *Two unchangeable things.*] A
promise and an oath.

We.] Who are heirs of the
promise made to Abraham: v.
17.

Who have fled for refuge.] From
the evils of life, and from our
uncertainty about a future state.

19. *Anchor.*] Amidst the
storms of persecution.

And as entering.] Καὶ ὡς
ἐλπίδα ἔχουσιν εἰσερχομένην. And
as a hope which entereth into
heaven, the true Holy of Ho-
lies.

20. *Forerunner.*] To pre-
pare a place for us. John xiv.
2.

An High-priest.] The au-
thor returns to his subject;
from which he had digressed,
c. v. 11.

I. I say, "according to the
order of Melchisedec." For
this Melchisedec resembles
Christ in many respects.

CHAP.
VII.

2 blessed him, to whom even Abraham gave a
 tenth *part* of all *the spoils*, first being by interpre-
 tation King of righteousness, and then King of
 3 Salem also, which is, King of peace, without
recorded father, without *recorded* mother, without
 * genealogy, having neither beginning of days
 nor end of life, but resembling the son of God,
 4 continueth perpetually. Now consider how
 great this man *was*, to whom even the patriarch
 5 Abraham gave a tenth *part* of the spoils. And
 indeed those that are of the sons of Levi, who
 receive the office of the priesthood, have a com-
 mandment to take tithes from the people accord-
 ing to the law, that is, from their brethren,
 though these come out of the loins of Abraham:
 6 but he whose * genealogy is not from *the same*
stock with them, received tithes from Abraham,
 and

* Or, *pedigree*.

3. Having no father or mother recorded, no genealogy given of him, as the Levitical priests had; having neither beginning of days to enter on his priesthood, whereas the Aaronical High-priest could not officiate till his thirtieth year; nor end of life as priest, because, being a natural priest, or one who became such from his personal righteousness, his acts of worship, prayer, and praise will continue to be exercised in the future life; but, on the contrary, resembling the Son of God, ps. cx; continueth, as appears by that resemblance, a priest perpetually. See v. 8, 16.

Melchisedec preserved the knowledge of the one true God, without a special revelation.

5. *To take tithes*] A mark of honour which God shewed to the Levitical priests above their brethren of the other tribes.

CHAP.
VII.

- 7 and blessed him that had the promises. Now,
 8 without all contradiction, the less is blessed by
 9 the greater. And here men who die receive
 10 tithes; but there he *received them*, of whom it is
 11 witnessed that he liveth. And, if I may so speak,
 12 Levi also, who receiveth tithes, payed tithes by
 13 Abraham. For he was then in the loins of
 14 his father, when Melchisedec met him.
 15 If therefore perfection were by the Levitical
 priesthood, (for under it the people received the
 law,) what further need *was there* that another
 priest should rise according to the order of Mel-
 chisedec, and that he should not be called accord-
 ing to the order of Aaron? For, the priesthood be-
 ing changed, there is made of necessity a change of
 the law also. For he of whom these things are
 spoken belongeth to another tribe, of which no
 man gave attendance at the altar. For *it is* mani-
 fest that our Lord sprang out of Judah; of which
 tribe Moses spake nothing concerning *the* priest-
 hood. And it is still far more evident; because ano-
 ther

7. The *less*.] τὸ ἑλάττω is
 used for ὁ ἑλάττω. See John vi.
 37. He who blesses is suppo-
 sed to be in higher favour with
 God

9, 10. And, if I may con-
 sider the matter in this light,
 Levi may be said to pay Mel-
 chisedec tithes by his progeni-
 tor Abraham.

12. *Of necessity*.] The means

of atonement depending on the
 priesthood.

13. Now it is plain that the
 priesthood is changed. For
 &c.

15. And the express words
 of scripture make this change
 still more evident.

Because.] Εἰ has the force of
 ὅτι, as Acts xxvi. 23.

CHAP.
VII.

ther priest ariseth according to the likeness of
 16 Melchisedec, who became *such*, not according to
 the law of a carnal commandment, but according
 17 to the power of an * endless life : for *God* wit-
 nesseth ; “ Thou *art* a priest for ever, according
 18 “ to the order of Melchisedec.” For indeed
 there is a disannulling of the former command-
 ment, because of its weakness and unprofitable-
 19 ness. For the law made nothing perfect ; but *it*
was the bringing in of a better hope, by which we
 20 draw near to God. And inasmuch as *he became*
 21 *a priest* not without an oath ; (for those were made
 priests without an oath ; but this with an oath,
 by him who said to him, “ The Lord sware,
 “ and will not repent,” ‘ Thou *art* a priest for
 ‘ ever, according to the order of Melchisedec ;’)
 22 by so much was Jesus made the surety of a bet-
 ter

* Gr. *indissoluble*.

16. *Of a carnal commandment*] Which looked no further than this life. C. ix. 10.

17. I say, “ of an endless life.” For &c.

18. Which words, as they assert a change of the priesthood, assert a change of the law also. For there is indeed &c.

Weakness.] See Gal. iv. 9.

Unprofitableness.] See the following verse, and c. viii. 8.

ix. 9. It led not men to the perfection of their nature ; it purified not the inner man.

19. *Nothing.*] No man. See on v. 7.

20, 21, 22.] The solemnity also in the designation shews the superiority of the Messiah’s priesthood.

22. *The surety.*] Engaging that God would perform his part.

CHAP.
VII.

23 ter covenant. And they indeed were many
 24 priests, because they were not suffered to conti-
 nue, by reason of death: but this person, because
 he continueth for ever, hath a priesthood which
 25 passeth not from one to another. Wherefore he
 is able to save also in the fullest degree those who
 come to God by him, since he ever liveth to
 26 make intercession for them. For such an High-
 priest became Us, *who is* holy, harmless, unde-
 filed, separated from sinners, and made higher
 27 than the heavens; who needeth not, as the high-
 priests, daily to offer up sacrifice, first for his
 own sins, *and* then for those of the people: for
 this he did once *for all*, when he offered up him-
 28 self. For the law appointeth men high-priests
 that have infirmity; but the word of the oath,
 which *was* after the law, *appointeth* the Son, who
 is made perfect for ever.

Now

23, 24.] Another superior circumstance in the priesthood of Christ is here stated.

25. *In the fullest degree.*] Completely, perfectly, without any defect; in the next life, as well as in this.

26. *Became us.*] Us Christians, who are under so superior a covenant.

Separated from sinners.] In his present state removed at an

infinite distance from them.

27. *This he did.*] He offered up sacrifice for the sins of the people. But he himself was sinless. C. iv. 15.

28. *That have infirmity.*] And must therefore offer sacrifices repeatedly for their own sins.

Who is made perfect.] Who hath attained the highest degree of glory. C. ii. 10. v. 9.

CHAP.
VIII.

- I Now the sum of what has been said *is this* :
 We have such an High-priest, as sitteth on the
 right hand of the throne of the *divine* Majesty in
 2 the heavens ; a minister of the most Holy Place,
 and of the true tabernacle, which the Lord
 3 pitched, and not man. For every high-priest is
 appointed to offer gifts and sacrifices : wherefore
it is necessary that this *High-priest* also have some-
 4 what to offer. For if he were on earth he
 would not be a priest ; since there are priests that
 5 offer gifts according to the law : who serve to the
 example and shadow of heavenly things, as Mo-
 ses was instructed of God, when he was about
 to make the tabernacle. For, “ See,” saith
God, “ *that* thou make all things according to
 “ the pattern which was shewn thee on the
 “ mount.”

2. *Of the most Holy Place.*] See the Greek word used for the Holy of Holies, c. ix. 8, 12, 24, 25. x. 19.

The true tabernacle.] Heaven itself.

3. I say, a minister. For Christ had his proper gift and sacrifice to offer.

4. Christ is *λειτουργός*, in that he offered himself on the cross ; and he is *λειτουργός* of the most Holy Place, of the true tabernacle, of heaven itself. See v. 2. For he could not act as our High-priest any other way than by first offering sacrifice, which was the sacrifice of himself, and then proceeding to the true Holy of Holies. Thus

only could he continue his office of High-priesthood, begun by his oblation of himself. For he could not invade the legal High-priesthood, by first offering a Levitical sacrifice, and then entering into the Holy of Holies in the temple.

5. *The example and shadow.*] The copy and faint resemblance of the heavenly *ἁγία*. The Hebrew Holy of Holies resembled heaven, because it was veiled from human view, because the glory of God was manifested in it by the cloud, and because the voice of God was heard there when the High-priest consulted him.

CHAP.
VIII.

6 “ mount,” But now * *our High-priest* obtained
a more excellent ministry, by how much he is
the mediator of a better covenant, which is esta-
7 blished on better promises. For if that first co-
venant had been faultless, then no place would
8 have been sought for the second. For, finding
fault with those things, *God* saith ; “ Behold, the
“ days come, saith the Lord, when I will make
“ a new covenant with the house of Israel, and
9 “ with the house of Judah : not according to
“ the covenant which I made with their fathers,
“ in the day when I took them by the hand to
“ lead them out of the land of Egypt : when
“ they continued not in my covenant, and I re-
10 “ garded them not, saith the Lord : for this is
“ the covenant which I will make with the
“ house of Israel after those days, saith the
“ Lord : I will put my laws into their mind,
“ and

* Or, *Christ*, S. 7.

6. *A more excellent ministry.*] Than the Levitical priesthood.
Better promises.] Eternal life;
not temporal blessings.

8. *Finding fault with those things.*] With the things under the first covenant : which covenant, as is observed v. 7, was not faultless.

9. *When they continued not.*] The Hebrew may be rendered, “ when they brake my cove-

nant :” or “ which covenant of mine they brake.” See Poli Syn. Jer xxxi. 32.

I regarded them not.] The Hebrew reading which corresponds to this translation is בִּחְלוֹתִי.

10. *For this &c.*] The Hebrew may be rendered, But this &c.

I will put.] After διδῶς we must understand ἵκαναι.

CHAP.
VIII.

“ and will write them on their hearts ; and I will
 “ be to them a God, and they shall be to me a
 11 “ people. And they shall not teach every man his
 “ fellow-citizen, and every man his brother,
 “ saying, ‘ Know the Lord :’ for all shall know
 “ me, from the least of them to the greatest.
 12 “ For I will be merciful to their unrighteousness,
 “ and their sins and their iniquities I will re-
 13 “ member no more.” In that *God* saith, “ A new
 “ covenant,” he maketh the first old. Now that
 CHAP. which decayeth and groweth old, is ready to dis-

IX. appear.

1 Now the first *covenant* also had ordinances of
 2 worship, and a worldly sanctuary, For the first
 tabernacle was prepared, which is called Holy ;
 in which *was* the candlestick, and the table,
 3 and the shew-bread. And, behind the second
 veil,

11. *They shall not teach.*] But all shall be acquainted with the leading and necessary truths of religion.

12. For I will be so gracious as to give them this covenant, notwithstanding their sins.

13. *The first.*] The Mosaic covenant.

Ready to disappear.] According to some, the destruction of Jerusalem by the Romans happened ten years after the writing of this epistle.

1. *The first covenant also.*] As the second has ordinances of worship, and a heavenly sanctuary.

A worldly sanctuary.] Made with hands, built here below, and therefore adapted to this world. See v. 11. c. viii. 2. xii. 27.

2. *The first tabernacle.*] The first or outer division of the tabernacle, or tent, made in the desert. See its furniture, Exod. xxvi. 35. xxv. 30. xl. 22 — 26.

Behind the second veil.] The first or outer veil is mentioned Exod. xxvi. 36. xl. 28. The second or inner veil was placed before the Holy of Holies. See Exod. xxvi. 33.

CHAP.
IX.

veil, the tabernacle which is called *the* Holy of
 4 Holies: having the golden censer, and the ark
 of the covenant overlaid round about with gold,
 in which *was* the golden pot that had the manna,
 and Aaron's rod that budded, and the tables of
 5 the covenant; and above *in the tabernacle* were
 the cherubim of glory, shadowing the mercy-seat:
 of which things we cannot at present speak par-
 6 ticularly. Now these things having been thus
 prepared, the priests enter always into the first
 7 tabernacle, performing the services of God: but
 into the second the high-priest alone *entereth* once
 every year, not without blood, which he offereth
 8 for himself, and *for* the errors of the people: the
 Holy Spirit signifying this, that the way into the
 most Holy Place is not yet laid open, while the
 9 first tabernacle yet standeth: which *tabernacle* is
 a figure for the present time, in which gifts and
 sacrifices

4. *Having the golden censer.*] See Lev. xvi. 12, 13. This was so put within the veil of the most Holy Place, that the High-priest could reach it without entering.

6. *Enter always.*] The present tense is here used, and *offereth* in the next verse, because the temple was then standing.

8. *Laid open.*] Heaven was not the declared sanction of the

law: though, by the yearly entrance of the High-priest into the most Holy Place, it was obscurely intimated.

While the first tabernacle yet standeth.] The temple, built according to the model of the tabernacle in the desert.

9. *A figure for the present time.*] An adumbration, an imperfect delineation, of heavenly and evangelical things, for the present Jewish age.

CHAP.
IX.

sacrifices are offered, which cannot make him that worshippeth perfect as concerning *his* conscience; *consisting* only in meats and drinks, and different washings, and carnal ordinances, imposed till the time of reformation.

11 But Christ, having become an High-priest of future good things, entered once into the most Holy Place, through the greater and more perfect tabernacle, not made by hands, that is, not of this *present* building; nor by the blood of goats and calves, but by his own blood; having obtained *for us* an everlasting redemption. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctify to the cleansing of the flesh;

As concerning his conscience.]

Such gifts and sacrifices expiating external impurities, and not moral stains.

10. *Drinks.]* As in the abstinence of the Nazarites from strong drinks.

Imposed.] The construction seems to be, ἅτινα ἢ ἐπικείμενα.

Of reformation.] Of the Christian covenant, when men were to be taught the right way.

11. *But Christ.]* After Χριστός δὲ a comma should be placed. The words stand in immediate connection with εἰσῆλθε, v. 12.

Of future good things.] Under the whole of the Christian

dispensation, which terminates in a future and eternal state of glory.

Into the Most Holy Place.]

Which here answers to that part of Heaven where the immediate presence of God is displayed.

Through the greater and more perfect tabernacle.] Through heaven: which here answers to the first or outer tabernacle. See c. viii. 2. v. 24.

12. *An everlasting redemption.]* Not a yearly, but everlasting redemption from sins repented of and forsaken.

13. *Ashes.]* Mixt with running water. Numb. xix. 17.

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14 flesh; how much more shall the blood of
 Christ, who through the everlasting Spirit of-
 fered himself spotless to God, cleanse your con-
 science from dead works, that ye may serve the
 15 living God? And for this cause *Christ* is *the* medi-
 ator of *the* new covenant; that, death having
 taken place for the redemption of the transgressi-
 ons under the first covenant, *by his death* those
 who are called might receive the promise of the
 16 everlasting inheritance. For where a covenant
is, there is a necessity that the death of the co-
 17 venanter should be brought in. For a covenant
 is firm over *the* dead: whereas it is of no force
 18 when the covenanter liveth. Wherefore neither
 was

14. *Through the everlasting Spirit.*] Foretelling and direct-
 ing that he should die. For
αἰώνιος some read *αἰών*. Perhaps
 ancient scribes so abbreviated
 the word as to make it capable
 of either reading.

Your conscience.] Some read
our conscience.

From dead works.] See c.
 vi. 1.

15. *For this cause.*] Because
 he shed his blood, and offered
 himself.

*The mediator of the new co-
 venant.*] The person by whom
 it is transacted and confirmed.

Those who are called.] The
 disciples of Christ.

16. *There is a necessity &c.*] It
 is highly proper and forcible
 that the death of the covenant-
 ing party should be brought in:
 as it was under the law by the

death of the victim; and, un-
 der the gospel, by the death of
 Christ.

17. *Over the dead.*] In case
 of death. Over dead sacrifices,
 representing that those who
 break the covenant must die,
 as the victim died. See Livy,
 i. c. 24. xxi. c. 45.

17. *Of no force.*] Compara-
 tively of no force: and of
 none at all, according to the
 law of Moses.

When the covenanter liveth.] Is
 not reminded, by any repre-
 sentative, that death is the pe-
 nalty of transgression. In other
 words, where there is no shed-
 ding of blood: v. 22.

This verse has the appear-
 ance of an interpolation from
 one who supposed that *διαθήκη*
 signified a testament or will.

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IX.

- was the first *covenant* confirmed without blood.
- 19 For when Moses had spoken to all the people every commandment according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, * and sprinkled
- 20 both the book and all the people, saying; " This
" *is* the blood of the covenant which God hath
- 21 " enjoined unto you." Moreover, in like manner he sprinkled with blood the tabernacle also,
- 22 and all the vessels of the ministry. And, according to the law, almost all things are cleansed with blood; and without *the* shedding of blood
- 23 there is no remission. *It was* therefore necessary that the patterns of things in the heavens should be cleansed by these *things*; but the heavenly things

* Or, *and the book, and sprinkled all the people.*

18. *Confirmed.*] The original word *dedicated* is used metaphorically for *confirmed*; because the blood of victims was shed at dedications of holy things, Numb. vii. 88, 1 Kings viii. 62, 63, as at the ratification of covenants.

19. *And sprinkled both the book &c.*] This circumstance is not mentioned Exod. xxiv. 8. Grotius therefore and others suggest the punctuation in the margin.

22. *Almost all things.*] Some things were purified by water, and some by fire. Exod. xix. 20. Numb. xxxi. 22, 23.

Sykes.

And without the shedding of blood &c.] The word *almost* is to be supplied here also: for, in the case of the poor, there was remission on the offering of fine flour. Lev. v. 11, 13. Sykes.

23. *Necessary.*] There was a very great fitness. See v. 16.

But the heavenly things themselves &c.] Heaven being incapable of pollution, we cannot supply the foregoing verb, *should be cleansed*: but we must understand *should be opened for us*. See c. x. 19, 20.

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things themselves, with better sacrifices than
24 these. For Christ hath not entered into the
Holy Place made with hands, which answereth
to the true one ; but into heaven itself, now to
25 appear in the presence of God for us : nor * *was*
it necessary that he should offer himself often, as
the high-priest entereth into the most Holy Place
26 every year with *the* blood of others ; (for then he
must have suffered often since the foundation of the
world ;) but now he hath been manifested once
at the end of the † ages, to put away sin by the
27 sacrifice of himself. And as it is appointed unto
men to die once, and after this the judgement ;
28 so Christ also was offered once to bear the sins of
many ; and to those who wait for him he will ap-
pear a second time without a sin-offering to sal-
vation.

For

* Or, *nor* came he *that*. † i. e. *dispensations*.

Better sacrifices.] Here the plural number is used for the singular. See v. 26, 28. c. x. 14.

24. *Which answereth to the true one.*] To the true Holy of Holies, where God manifests his glory.

25. Before *in* Dr. Owen supplies οὐδ' ἀνάγκη. Bowyer 4to.

28. *To bear the sins of many.*] The Greek phrase occurs in

the New Testament only here and 1 Pet. ii. 24. Some suppose an allusion to the scape-goat: Lev. xvi. 20—22. Ἀναφέρειν may be equivalent to ἀνῆλθον, ps. xxxii. 1, 5. Isai. liii. 4. comp. Matth. viii. 17: "to bear them, or, to bear them away, or, to cause the forgiveness of them:" which senses the Hebrew verb has.

Without a sin-offering.] See 2 Cor. v. 21.

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X.

- 1 For the law having a shadow of future good things, *and* not the very image of the things, can never make those who come to *the altar* perfect by the same sacrifices which * are offered year
- 2 by year continually. For then would they not have ceased to be offered? because the worshippers once cleansed would have had no more consciousness of sins. But in those *sacrifices there is*
- 3 a remembrance *made* of sins every year. For *it is*
- 4 impossible that the blood of bulls and of goats should take away sins.
- 5 Wherefore, when *Christ* cometh into the world, he saith; "Sacrifice and offering thou wouldest
"not;

*. Gr. *they offer*.

1. I say, "Christ was once offered to bear the sins of many." For &c.

A shadow.] An imperfect draught, not an exact representation.

Of future good things.] See c. ix. 11. The words have a reference to the future kingdom of glory in heaven, the true sanctuary.

Those who come to the altar.] See c. xi. 6.

Perfect.] See c. vii. 11, 19. ix. 9.

Year by year.] On the great day of atonement. The 14th verse makes it probable that the comma should be placed at *προσφέρουσιν*.—"Can by no means make those who come to *the altar* perfect for ever, by those sacrifices which are

offered year by year."

2. The Levitical sacrifices were defective in not expiating ceremonial transgressions once for all. They made atonement for particular offences only; and were repeated as often as legal offences were committed.

4. *It is impossible.*] Because such sacrifices are of no value in the sight of God.

5. *He saith.*] He may justly be supposed to use the following language: "Sacrifice &c. ps. xl. 6, &c. The words of this psalm, quoted according to the version of the lxx. are accommodated. A great Christian truth is expressed in them; and no reasoning from them is intended.

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X.

- 6 “not; but a body thou hast prepared me. In
“burnt-offerings and *sacrifices* for sin thou hadst
7 “no pleasure.” Then I said; “Behold, I come
“ (in the volume of the *holy* book it is written of
8 ‘me) to do thy will, O God.’ Above he saith;
“Sacrifice, and offering, and burnt-offerings,
and *sacrifices* for sin, thou wouldest not, and hadst
“no pleasure *in them* ;” (*namely those* which are
9 offered according to the law;) then he saith,
“Behold, I come to do thy will.” He taketh
away the first, that he may establish the second.
10 By which will we have been sanctified, through
the offering of the body of Jesus Christ once *for*
all.

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C c

And

A body.] I think that the original reading in the Greek was *ῥῆμα*, or rather *ῥῆμα*. See Lambert Bos; Secker's dissertation, at the end of Merrick's annotations on the psalms; and Bowyer, 4to. The meaning is, “Thou hast given me a hearing ear.” Isai. xlvi. 8. 1. 5. Aures aptasti, concinnasti, mihi. Christ acted as if his ears had been thus prepared.

Some think that the true reading in the Hebrew is *תנין*, *tum corpus*. Consult Pierce's comment, Secker's dissertation, and Kennicott's sermon.

The sense, “Thou hast bored my ear, to make me thy servant,” Exod. xxi. 6, Deut. xv. 17, would require *תנין*.

7. The accommodated sense

is plain. If we suppose that David speaks, such passages as Gen. xv. 18, Deut. xvii. 16—19, may be referred to.

In the volume.] *κεφαλὴς* is the volume with the *title* prefixed.

9. *To do thy will.*] To offer myself on the cross according to thy command. John xiv. 31.

10. By which will of God commanding Christ to sacrifice himself, we had been sanctified, have been separated to be holy, and have the means of becoming holy.

The body.] From the introduction of the word *σῶμα* in this verse, an argument is drawn that the Author of this Epistle read *σῶμα* in the passage of the lxx. quoted v. 5. Dr. Wall.

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11 And every priest standeth ministering daily, and
 offering frequently the same sacrifices, which can
 12 never take away sins: but this person, after he
 had offered one sacrifice for sins, is for ever seated
 13 at the right hand of God; waiting after this till
 14 his enemies be made his footstool. For by one
 offering he hath made perfect for ever those that
 15 are sanctified. Of which the Holy Spirit also is a
 witness to us: for after having said before,
 16 “ This is the covenant which I will make with
 “ them after those days, saith the Lord; I will
 “ put my laws into their hearts, and in their
 “ minds I will write them;” *God then saith,*
 17 “ and their sins and iniquities I will remember no
 18 “ more.” Now where remission of these is,
there is no more any offering for sin.

WHERE-

13. *His enemies.*] Satan, death, wicked men.

What God disregards, v. 8, is the legal sacrifices: what he accepts, v. 9, is the performance of his will by Christ. Then v. 10. shews in what a grand instance Christ performed the will of God: see Phil. ii. 8: and the latter part of v. 10 is enlarged on 11—18.

16. Griesbach points thus: —“after those days; the Lord

saith I will put &c. &c.” Some MSS. and Syr. add at the close of this verse words equivalent to *then he saith*; which are a supplemental gloss.

19. The Author here finishes the argumentative part of his epistle in which he illustrates and proves the excellence of the New Covenant when compared with the Old. The practical part follows.

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X.

- 19 WHEREFORE, brethren, having confidence
 20 to enter into the most Holy Place by the blood
 of Jesus; that new and * lifegiving way which
 he hath first prepared for us *by passing* through
 21 the veil, (that is, his flesh;) and *having* an High-
 22 priest over the household of God; let us come
 near with a true heart, in full assurance of faith,
 having *our* hearts sprinkled from an evil consci-
 23 ence, and *our* body washed with pure water: let
 us hold fast the steady profession of our hope;
 24 (for he *is* faithful that hath promised:) and let
 us consider one another, that we may provoke
 25 *each other* to love and to good works: not forsak-
 C c 2 ing

* Gr. *living*.

19. *By the blood of Jesus.*] See c. ix. 25.

20. *New.*] No such way being allowed under the law, unless to the High-priest yearly.

Lifegiving.] So Grotius. Leading to life: whereas entrance into the most Holy Place, except as prescribed by the law, would have been punished with death. Pierce.

Through the veil.] We enter into heaven by the sprinkling of the blood of Jesus, which speaketh such good things for us: c. xii. 24. And this way Jesus hath opened by passing through the veil, that is,

through his body of flesh, into the true Holy of Holies: his body, while he was on earth, veiling from him the presence of God, as our bodies intercept heaven from us.

21. *An High-priest.*] The Greek answers to the Hebrew appellation of the High-priest.

22. *With a true heart.*] A sincere upright heart.

Sprinkled—washed.—] The Jewish sprinklings and washings had a reference to moral purity. James iv. 8.

24. *Consider one another.*] Observe the dispositions of each other.

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X

ing the assembling of ourselves together, as the manner of some is; but exhorting to it: and so much the more, as ye see the day approaching.

- 26 For if we sin wilfully, after we have received the knowledge of the truth, there no longer re-
 27 maineth *any* sacrifice for sins: but a certain fearful looking for of judgement *remaineth*; and *that* fiery indignation which will devour the adver-
 28 saries. He who despised the law of Moses, died without mercy, under two or three witnesses.

Of

25. *The assembling of ourselves together.*] For public worship. Some deserted these assemblies through fear of persecution.

The day approaching.] The great day of retribution coming on, as our life draws to an end, and as the danger of death is increased by persecution.

26. I say, "not forsaking &c." For if we do not hold fast the steady profession of our faith, but first timidly desert the public assemblies of Christians, and then advance to the wilful sin of apostacy; treading under foot the Son of God, v. 29; and drawing back to destruction, v. 39; then there no longer remaineth &c. "There is not to be expected, for the recovery of those who renounce the terms of the gospel, another more effectual gospel, or more valuable sacri-

fice." Dr. Wall.

"It appears very plainly that not every wilful sin is meant here, but that one only which is immediately mentioned before and after,—that is, renouncing and reviling Christianity." Secker's sermons. Vol. i. ix. p. 212.

Sacrifice for sins.] Sin under the gospel cannot be expiated like legal transgressions. No sacrifice under that covenant can be offered up by the apostate to avert the divine wrath. Nothing remains but repentance, which is almost impossible; c. vi. 4, 5, 6; or a fearful expectation of judgement.

27. *Fiery indignation.*] Anger, see Acts v. 17, xiii. 45, shewing itself in consuming fire. C. xii. 29.

28. *Died.*] In case of crimes to which capital punishment was annexed.

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X.

- 29 Of how much greater punishment, think ye, will He be deemed worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, by which he was sanctified, an unholy thing, and hath * injuriously
- 30 treated the Spirit of favour? For we know Him that hath said; "Vengeance *belongeth* to Me: I
- 31 "will recompense;" saith the Lord. And again;
- 32 "The Lord will avenge his people." *It is* a fearful thing to fall into the hands of the living
- 33 God. But call to remembrance the former days, in which, after ye were enlightened, ye endured
- 34 a great contest of sufferings; partly, while ye were made a spectacle by reproaches and afflictions; and partly, while ye became *compassionate* sharers with those who were so treated. For ye had compassion of those who were in bonds, and took joyfully the spoiling of your goods; knowing that ye have for yourselves a better and an enduring

* Or, *offered an indignity to.*

29. *Injuriously treated the Spirit of favour.*] Shewn contempt of the holy Spirit gratuitously shed on Christians.

30. *Him that hath said.*] Quis et quantus. Grot. There is great dignity in this expression; which is suggested by the highest conceptions of the Deity.

31. *The living God.*] Who ever liveth to execute his vengeance.

32. *Enlightened.*] By evangelical truths: c. vi. 4.

33. *Made a spectacle.*] An allusion to those who were exposed to wild beasts, and to other deaths, in the theatres. See 1 Cor. iv. 9.

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X.

35 during substance [in the heavens.] Cast not
away therefore your confidence, which will have
36 great recompence of reward. For ye have need
of patience; that, after ye have done the will of
37 God, ye may receive *his* promise. For yet a
very little while, and “ he that is to come will
“ come, and will not delay.”

38 Now “ the just shall live by faith: but if
“ he draw back, * my soul will have no plea-

39 “ sure in him.” But we are not of those who
draw back to destruction; but of those who
CHAP. XI. have faith † to the saving of the soul.

1 Now faith is a confidence in things hoped for,
2 a conviction of things not seen. For by it those
3 of old time obtained a good witness. By faith we
understand

* i. e. *I will have.* † Or, *to their own salvation.*

35. *Your confidence.*] Your
courageous profession of the
gospel.

36. I say, cast not away
your confidence. For &c.

37. And this promise ye will
receive. For, man's life being
short, yet a very little while,
comparatively speaking, and he
&c. See ὅσον ὅσον in Wettstein.

38. *The just* &c.] See on
Rom. i. 17.

But if he draw back.] This
rendering supposes, δίκαιος to be
the nominative case to ὑποσείλη-
ται. The common version sup-
plies τις.

My soul will have.] I will
have.

1. *Faith.*] This word is

elegantly taken up, from c. x.
39.

A confidence.] See c. iii. 14.
2 Cor. ix. 4. Ezek. ix. 5, in
the Greek.

A conviction.] Ἐλεγχος signi-
fies a proof or argument; and
here, by a metonymy of the
effect, an assent, persuasion,
conviction, produced by proper
evidence.

The object of faith is either
τὸ ἐλπίζόμενον, as the happiness
of a future state; or τὸ μὴ βλε-
πόμενον, as that God made the
world.

2. Which faith justifies and
saves men; c. x. 38, 39;
and is praiseworthy in the sight
of God and of man. For &c.

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understand that the worlds were framed by the word of God; so that the things which are seen
 4 were not made of things which appeared. By faith Abel offered to God a more excellent sacrifice than Cain; by which *Abel* obtained witness that he was righteous, God witnessing of his
 * gifts: and by it he, though dead, still speak-
 5 eth. By faith Enoch was translated, † that he might not see death; and was not found, because God had translated him: for before his translation he had this witness, that he pleased
 6 God. But without faith *it is* impossible to please *him*: for he who cometh to God must believe that *God* exists, and *that he* is a rewarder of those
 7 who diligently seek him. By faith Noah, having been warned of God concerning things not then seen, moved with godly reverence, made ready an ark to the preservation of his household:

* i. e. offerings. † Or, *so that he did not see death.*

3. *The worlds.*) This term is explained in the following clause by *the things which are seen*: so that it must be understood of the visible material world, called into being by the *word*, or command, of God.

4. *A more excellent sacrifice.*] Consisting of more choice and valuable offerings.

Still speaketh.] Enforcing a like faith in God, as the Rewarder of those who worship

him in the best manner of which they are capable.

But some read λαλεῖται, “he is still spoken of.”

5. *Because God had translated him.*] God acting thus on account of Enoch’s goodness: for &c.

6. *He who cometh to God.*] The worshipper of God.

7. *Concerning things not seen.*] This refers to the description of faith given v. 1.

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XI.

hold : by which he condemned the world, and became heir of the justification which is by
 8 faith. By faith Abraham obeyed, when he was called to depart into a place which he was afterward to receive for an inheritance ; and departed,
 9 not knowing whither he went. By faith he sojourned in the land of promise, as *in* a foreign *land* ; and dwelt in tents with Isaac and Jacob,
 10 the joint-heirs of the same promise : for he looked for that city which hath foundations ; whose
 11 framer and builder *is* God. By faith Sarah herself also gained strength to conceive, even when she was past age, because she thought him faithful that had promised. Wherefore even of one, and him too become *as* dead, sprang *as many* as the stars of heaven in multitude, and as the innumerable sand which is by the sea-shore. All these died in faith, not having received the promises, but having seen them afar off, and having hailed *them,*

Condemned the world.] Believing that to be sufficient evidence which the world rejected.

Justification.] Acceptance with God.

9. *Of the same promise.]* That their posterity should possess the land of Canaan.

10. No wonder that he believed in God's temporal promises ; for he expected a future state : here set forth under the image of a city &c. See v. 16.

11. *By faith Sarah.]* Though

she did not believe at first, yet she had a laudable faith when she reflected who had promised.

Herself also.] Notwithstanding the impossibility of the event in the course of nature.

13. *All these.]* The patriarchs and their descendents ; till the land of Canaan was possessed by the Israelites.

Having hailed them.] Having with joy saluted them at a distance. A fine image.

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XI.

them, and having confessed that they were strangers
 14 and foreigners on the earth. For those who speak
 such things plainly declare that * they sought
 15 *their* country. And indeed if they had borne in
 mind that *country* whence they came out, they
 16 might have had opportunity to return: but now
 they desire a better *country*, that is, an heavenly.
 Wherefore God is not ashamed to be called their
 God: because he hath prepared for them a city.
 17 By faith Abraham, when he was tried, offered up
 Isaac; and he that had received the promises offered
 18 up his only-begotten *son*; *even he* to whom it was
 19 said, "In Isaac shall thy seed be called:" having
 concluded that God was able to raise up *Isaac*
 even from the dead; whence he had also in a
 manner

* Or, *they were seeking for their country.*

Strangers and foreigners.] That their whole life was a pilgrimage. Gen. xlvii. 9.

14. I say, these died in faith. For, by using such language as "*strangers and sojourners*," they shewed their belief that they should inherit a country of their own.

15, 16. And that not an earthly but a heavenly one.

16. *Is not ashamed &c.]* But he would have been ashamed, humanly speaking, if he had not provided for them an abiding city, an everlasting future life.

17. *When he was tried.]* As

to his faith in God.

Offered up Isaac.] Laying him on the altar, and stretching out his hand to slay him. See James ii. 21.

19. *Having concluded.]* Or, having reasoned. Here we have the state of Abraham's mind pointed out to us.

In a manner.] Similitudine quadam. By Isaac's miraculous birth Abraham had, as it were, received him from the dead. He was given to his father in as supernatural a manner as if he had died and had been restored to life.

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XI.

- 20 manner received him. By faith Isaac blessed
 21 Jacob, and Esau, concerning things to come. By
 faith Jacob, when he was dying, blessed both
 the sons of Joseph ; and worshipped *God, leaning*
 22 on the top of his staff. By faith Joseph, when he
 was ending his life, mentioned the departure of
 the sons of Israel *from Egypt* ; and gave command-
 23 ment concerning his bones. By faith Moses,
 when he was born, was hidden three months by
 his parents, because they saw *that he was* a goodly
 child : and they feared not the king's command-
 24 ment. By faith Moses, when he grew up, re-
 fused to be called *the* son of Pharaoh's daughter ;
 25 and chose rather to suffer cruel treatment with
 the people of God, than to enjoy the pleasures of
 26 sin for a short time ; and esteemed * such re-
 proach as Christ endured greater riches than the
 treasures of Egypt : for he had respect to the re-
 27 compence of the reward. By faith he left Egypt,
 and feared not the wrath of the king : for he re-
 mained

* Gr. *the reproach of Christ.*

20. *By faith.*] In the revelations made to him.

21. *His staff.*] Through bodily weakness. See Gen. xlvii. 31, in the Greek : and xlviii. 2 : and observe that the Hebrew מטה signifies *a staff* or *a bed*.

23. *By faith.*] In the parents of Moses, who believed

that the time of their deliverance from slavery drew near.

26. *The recompence of the reward.*] A retribution far beyond the temporal grandeur which he might have enjoyed in Egypt.

27. *By faith.*] In God's protection.

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XI.

- 28 maintained firm, as seeing Him that is invisible. By
 faith he kept the passover, and the sprinkling of
 blood ; that he who destroyed the first-born might
 29 not touch them. By faith *the Israelites* passed
 through the Red sea as on dry *land* : which the
 Egyptians attempted to do, and were drowned.
 30 By faith the walls of Jericho fell down, after
 31 they had been compassed about *for* seven days. By
 faith the harlot Rahab did not perish with those
 who believed not, when she had received the
 spies with peace.
- 32 And why do I still go on ? for the time would
 fail me to tell of Gideon, and of Barak, and of
 Sampson, and of Jephthah ; of David also, and
 33 of Samuel, and of the prophets : who through
 faith subdued kingdoms, wrought righteousness,
 obtained promises, stopped the mouths of lions,
 34 quenched the violence of fire, escaped the edge
 of the sword, out of weakness were made strong,
 became valiant in war, turned to flight the ar-
 mies

* Gr. *speak*.

29. *By faith.*] At length, the land of Canaan to the Is-
 raelites. Josh. ii. 9.
 Exod. xiv. 13.

30. *By faith.*] In God's promise. 33. *Subdued kingdoms.*] As David.

31. *By faith.*] That Jeho- 34. *Escaped the edge of the sword.*] As David and Elijah.
 vah was a great and mighty *Made strong.*] As Gideon
 God, and that he would give and David.

CHAP.
XI.

35 mies of other nations. Women received their
 dead by a resurrection *to this life*: but others were
 tortured, and did not accept deliverance, that
 36 they might obtain a better resurrection. And
 others had trial of scoffs and scourgings; and of
 37 bonds also and imprisonment: they were stoned,
 they were sawn asunder, they were * pierced
 with stakes, they were slain with the sword:
 they went about in sheep-skins *and* in goat-skins,
 38 destitute, afflicted, cruelly treated, (of whom
 the world was not worthy,) wandering in de-
 serts, and in mountains, and in dens and caves
 39 of the earth. And all these, though they ob-
 tained a good witness through faith, yet received
 not

* Or, *impaled*.

Of other nations.] Ἀλλοτρίων
 may be equivalent to ἀλλοφύλων,
 the Philistines.

35. *Women received.*] By
 means of the prophets: v. 32.
 Dr. Owen.

By a resurrection.] As the
 widow of Sarepta.

Were tortured.] Were beaten
 with sticks. 2 Macc. vi. 19,
 28. According to Gataker,
 τύπανον is clava, baculus, from
 τύπω. See Le Clerc on Ham-
 mond, and H. Stephens.

37. *They were sawn asunder.*] A
 supposed allusion to the man-
 ner of Isaiah's death.

*They were pierced with
 stakes.*] Επειράθησαν from πειράω

transfigo. Wakefield Sylva
 crit. Sect. lxxxii. Two MSS.
 and Syr. omit the word, with
 the approbation of many emi-
 nent critics.

*In sheep skins and in goat
 skins.*] In mean clothing. Cle-
 mens Romanus says that Elijah,
 Elisha, and Ezekiel did this.
 Elsner refers to 1 Kings xix.
 13, in the Greek; and shews
 that this was a very ancient
 dress, particularly in Libya, and
 among shepherds. "We saw
 six Bedouins pass along, who
 had no other clothing than a
 sheep skin on their shoulders."
 Harmer iv. 519.

CHAP.
XI.

40 not the promise: God having provided a better
CHAP. XII. *thing* for Us, that they might not be made
perfect without us.

1 Wherefore since we are surrounded by so great
a cloud of witnesses, let Us also lay aside every
weight, and the sin which easily entangleth us,
and let us run with patience the race which is
2 set before us, looking to Jesus, the leader on to
faith and its perfecter; who, for the joy which
was set before him, endured the cross, and de-
spised *its* shame, and is seated at the right hand
3 of the throne of God. For consider him that
endured such opposition of sinners to him, lest ye
be wearied, and faint in your minds.

4 Ye have not yet resisted to blood, contending
5 against sin: and ye have forgotten the exhorta-
tion which speaketh to you as to sons; " My
" son, despise not the chastening of the Lord,
6 " nor faint when thou art rebuked by him: for
" whom

39. *The promise.*] Of the
Messiah.

40. *A better thing.*] The
knowledge of the Messiah.

1. *Cloud of witnesses.*] Great
multitude of witnesses; whom
we may consider as spectators
of our Christian race, and
whose example ought to ani-
mate us.

The sin.] Timidity in profes-
sing the gospel may be meant.
See v. 4, and c. x. 23, 25.
But some do not allow empha-

sis to the article *τῆς*, and sup-
pose the sense to be " every
weight, and every sin."

Which easily entangleth us.]
Infolds us, like the flowing
garments of the east; thus ob-
structing us in our race.

2. *Its perfecter.*] He carried
it to its greatest height, as he
did every other virtue.

4. *To blood.*] The phrase
seems to be borrowed from gla-
diatorial exhibitions.

CHAP.
XII.

- “whom the Lord loveth he correcteth, and
 7 “scourgeth every son whom he receiveth.” If
 ye endure chastisement, God dealeth with you
 as with sons: for what son is he whom *his* father
 8 chasteneth not? But if ye be without chastise-
 ment, of which all *others* are partakers, then ye
 9 are bastards, and not sons. Have we then had
 fathers of our flesh, who corrected us, and we
 gave *them* reverence: *and* shall not we much ra-
 ther be in subjection to the Father of spirits, and
 10 live? For they indeed chastened *us* during a few
 days, as *it* seemed *fit* to them: but He for our profit,
 11 that we might be partakers of his holiness. Now
 no chastisement seemeth for the present to be
 joyous, but grievous: nevertheless afterward it
 yieldeth the peaceable fruit of righteousness to
 those that are exercised by it.
- 12 Wherefore lift up the hands which hang
 13 down, and *strengthen* the feeble knees; and make
 straight paths for your feet, that what is lame
 be not turned out of the way, but rather be
 healed.

10. *As it seemed fit to them.*] Perhaps not always rightly: but God always chastens us for our benefit.

That we might be partakers of his holiness.] Might become holy, as he is holy.

11. *Seemeth for the present to be joyous.*] Is joyous for the present.

12. We have here an in-

stance where the verb is not applicable to both the substantives which follow. But in Isaiah, c. xxxv. 3, two verbs occur.

13. *Straight paths.*] Those of true Christian goodness and fortitude.

Lame.] The weak and timid.

CHAP.
XII.

- 14 healed. Follow peace with all *men*; and holiness, without which no man shall see the Lord:
 15 looking diligently lest any man fall short of the favour of God; lest any * root of bitterness springing up trouble *you*, and by it many be defiled;
 16 lest there *be* any fornicator, or *lest there be any* profane person, as Esau, who for one † meal
 17 sold his birth-right. For ye know that afterward, when he desired to inherit the blessing, he was rejected: for he found no place for change of mind *in Isaac*, though he earnestly sought it
 18 with tears. For ye are not come near to the mount which might be ‡ touched, and which burned with fire, nor to blackness, and darkness, and tempest, and to the blast of the trumpet, and to the sound of *God's* words; which *sound* those that heard, entreated that the word
 20 should not be spoken to them any more: (for they could not bear what was commanded; “ If
 “ even

* Or, bitter root. † Wakefield. ‡ Or, felt.

15. *The favour of God.*] The favour of God, present and future, offered in the gospel.

Root of bitterness.] This refers to apostacy, which might extend itself by example.

For ἐνοχλῇ some read ἐν χολῇ from the Greek, Deut. xxix.

18.

16. *Fornicator.*] Guilty of any impurity.

Profane person.] One part of Esau's birthright was, that the Messiah should descend from him.

18. *For &c.*] A reason is here given for the caution suggested v. 15.

Which might be touched.] To Sinai, the earthly material mountain; in opposition to the heavenly one, mentioned v. 22. See Obs. 105.

And which burned with fire.] Beza renders ad ardentem ignem. Πυραὶ νεύων καὶ ὄντο θαμνίσαι. Hom.

But see Deut. iv. 11, and Lambert Bos.

CHAP.
XII.

- “ even a beast touch the mountain, it shall be
 21 “ stoned :” and so terrible was the fight *that*
 Moses said ; “ I exceedingly fear and * tremble :”
 22 but ye are come near to mount Sion, and to the
 city of the living God, the heavenly Jerusalem, and
 23 to † very great numbers of angels, to the general
 assembly and congregation of the first-born that
 are enrolled in heaven, and to God the judge of
 all, and to the spirits of righteous men. that are
 24 made perfect, and to Jesus the mediator of the
 new covenant, and to the blood of sprinkling,
 which speaketh a better thing than *that of* Abel.
 25 See that ye refuse not him who speaketh. For
 if Those escaped not who refused him that
 uttered the oracles of God on earth, much more
We shall not escape, if we reject him who *was*
 26 from heaven : whose voice then shook the earth :
 but now he hath promised, saying ; “ Yet once
 “ more

* S. 70. † Or, *many ten thousands*. Gr. *myriads*.

22. *Mount Sion.*] The spiritual and heavenly Sion.

23. *Of the first born.*] Of those who have superior honour in heaven, like the first born on earth.

Enrolled in heaven.] Among the citizens of heaven. The image of a city, v. 22, is continued.

Of righteous men.] Of all good men, though inferior to those who resemble the first born.

24. *Than that of Abel.*] *παρα*

τὸν ἐαλισμὸν αἵματος τοῦ Ἀβελ.
 Some read *τὸ*, sc. *αἷμα*.

22—24. Christians are represented as already come to that state which faith and obedience will secure to them.

26. *Whose voice &c.*] This favours the supposition that our Lord was the Angel of the covenant who presided at giving the law.

He hath promised.] He may be understood as promising to erect his kingdom, as Messiah, over all kingdoms.

CHAP.
XII.

“ more I shake not the earth only, but heaven
 27 “ also.” Now * this *expression*, “ Yet once more,”
 signifieth the removing of the things shaken, as
 of things which are made, that the things which
 28 are not shaken may remain. Wherefore, since
 we receive a kingdom which cannot be shaken,
 let us hold fast favour, by which we may serve
 29 God acceptably with reverence and godly fear. For
 CHAP. XIII. our God is a consuming fire.

1-2 Let brotherly kindness continue. Be not
 forgetful of hospitality: for by this some
 3 have unknowingly entertained angels. Re-
 member those that are in bonds, as if bound with
 them; *and* those that are cruelly treated, as be-
 4 ing yourselves also in the body. Marriage is
 honourable among all, and the bed is undefiled:
 but fornicators and adulterers God will judge.

VOL. II.

D d

Let

* Or, *these words*.

27. *Of the things shaken.*] Of the Jewish dispensation.

Things which are made.] The tabernacle and temple are referred to. See c. ix. 11.

The things which are not shaken.] That the immoveable Christian dispensation may remain for ever.

28. *Favour.*] The favour of God reached out to us in the gospel. The gospel, with all its gratuitous benefits.

29. For though the gospel was not delivered in a terrible

manner like the law, v. 18—21; yet to impenitently wicked Christians our God &c.

2. *Some have unknowingly entertained angels.*] See Gen. xviii. xix. So among you hospitality may be attended with unexpected pleasure and reward.

4. *But fornicators.*] Some read *γὰρ*, instead of *δι*. We must then render; “ Let marriage be honourable, and *let* the bed be undefiled: for &c.”

CHAP.
XIII.

- 5 *Let your* * *manner of life be without covetousness.*
Be content with such things as ye have : for God
himself † hath said ; “ I will never leave thee,
6 *“ nor forsake thee.” So that we may boldly*
say ; “ The Lord is mine helper, and I will not
7 *“ fear what man can do unto me.” Remember*
‡ *those who preside over you, who spake to*
you the word of God : whose faith follow, con-
sidering the end of their behaviour.
- 8 *Jesus Christ is the same yesterday, and to-day,*
9 *and for ever. Be not carried aside by various*
and strange doctrines : for it is a good thing that
the heart be strengthened by § the gracious gos-
10 *pel, not by meats, || which have not profited*
those that have attended to them. We have an
altar of which they have no right to eat who
serve

* Or, *conduct.* † Or, *faith.* ‡ Or, *your rulers, or leaders,*
or guides, who. § Gr. *favour.* || Gr. *in which those that have*
walked have not been profited.

7. *Who spake.]* At your conversion.

The end of their behaviour.] What reward at their death they will receive from God.

But some render *ὑπομένοντες* “ those who have presided over you :” and the verse admits of an easy sense accordingly.

8. *Jesus Christ.]* The evangelical doctrine, as delivered by Christ and his Apostles.

9. This verse is connected with the foregoing. “ Be not therefore led aside &c.”

Strange doctrines.] Different from those delivered by inspired teachers. For doctrines of this

nature, as the Jewish distinction between clean and unclean food, are of no moral or religious advantage to the disciples of Christ.

By the gracious gospel.] By complying with the rules of the gracious gospel-covenant.

Not by meats.] Distinctions about their kinds. Col. ii. 21. c. ix. 10.

10. The mention of *βράσματα* suggests that we Christians have an altar, or table, [see Malachi i. 7, and Mr. Lowth on Ezek. xli. 22.] or sacrifice, of which the disciples of Moses cannot partake.

CH A P.
XIII.

11 serve the tabernacle. For the bodies of those
 12 beasts, whose blood is brought into the sanctuary
 13 by the high-priest for sin, are burnt without the
 14 camp. Wherefore Jesus also, that he might
 15 sanctify the people by his own blood, suffered
 16 without the gate. (Let us therefore go out unto
 him without the camp, bearing *the cross*, his re-
 proach: for here have we no continuing city,
 but we seek one to come.) By him therefore
 let us offer up *the* sacrifice of praise to God con-
 tinually, that is, the fruit of *our* lips which ren-
 der thanks to his name. But to do good, and
 to distribute, forget not: for with such sacrifices
 God is well-pleased.

D d 2

Obey

11. For Christ is a sin-offer-
 ing, of which oblation observ-
 ers of the law cannot eat.
 Lev. xvi. 27. But we Chris-
 tians partake of the symbols of
 this sacrifice, bread and wine.
 Not that the Lord's table is an
 altar, literally speaking; the
 sacrifice of Christ being com-
 memorated there, not repeat-
 ed: but it may be called so on
 account of its analogy to the
 Levitical altar.

12. So that the sacrifice of
 Christ bears a resemblance to
 the sin-offering.

13. *His reproach.*] The

cross, the cause of his re-
 proach; if God should call on
 us to suffer a like death with
 Christ.

14. I say, "without the
 camp:" for in this life we
 have no continuing city; but
 resemble the Hebrews in the
 desert, who lived in tents within
 the precincts of their encamp-
 ments. Or, "cheerfully bear-
 ing the cross: for we expect a
 better life."

15. This verse is connected
 with v. 12. By him therefore,
 our Sanctifier and High-priest,
 let us &c.

CHAP.
XIII.

- 17 Obey * those who preside over you, and submit yourselves : for they watch for your benefit, as those who must give account : that they may do it with joy, and not with grief : for this *would*
- 18 *be* unprofitable to you. Pray for us : for we trust that we have a good conscience, desiring to
- 19 behave ourselves well in all things. But I more especially beseech *you* to do this, that I may be shortly restored to you.
- 20 Now the God of peace, who brought † back from the dead our Lord Jesus, *who is* the great Shepherd of the sheep by the blood of the everlasting
- 21 covenant, make you perfect in every good work, that ye may do his will ; working in you that which is well-pleasing in his sight, through Jesus Christ : to whom *be* glory for ‡ ever [and ever.] Amen.

Now

* Or, *your rulers, or leaders, or guides.* † Or, *who raised.*
S. 41. ‡ Gr. *ages [of ages.]*

17. *For your benefit.]* “ In behalf of your souls ” is equivalent to “ in your behalf.”

That they may do it.] May give account.

Unprofitable.] Dangerous.

18. *For we trust &c.]* I may not seem wholly unworthy of your prayers. For &c.

19. *Be shortly restored.]* The 23d verse shews that the writer of this epistle was not in bonds. His speedy return to his coun-

trymen might partly depend on his success in propagating the gospel.

20. *By the blood &c.]* By shedding his blood to ratify that covenant which will never be annulled. C. viii. 13. Christ became the great Shepherd of the sheep, or purchased to himself a church, by shedding his blood. Acts xx. 28. See Sykes.

CHAP.
XIII.

22 Now I beseech you, brethren, suffer the word
 of exhortation : for I have written a letter to
 23 you in few words. Know that our brother
 Timothy is set at liberty : with whom, if he
 24 come shortly, I will see you. Salute all * those
 who preside over you, and all the saints. They
 25 of Italy salute you. *The favour of God be with*
you all. Amen.

* Or, *your rulers, or leaders, or, guides.*

22. *In few words.*] Contracting my epistle as much as I could; not enlarging, as I might.

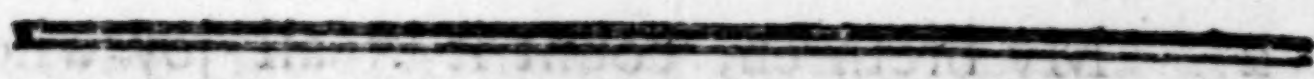
23. *Brother.*] See 2 Cor. i. 1. Philemon 1: in which places *ἡμεῖς* is not added.

"It is not at all improbable that Timothy might be im-

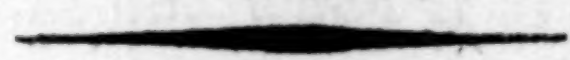
prisoned, and soon set at liberty again: as many of Paul's fellow-labourers were." See Lardner's Suppl. to Cred. ii, 287. "He was with Paul during the imprisonment of this apostle at Rome." Ib. 358.

22 Now I beseech you, brethren, finish the word
 of exhortation, for I have written a letter to
 23 you in few words. Know that our brother
 Timothy is set at liberty: with whom, if he
 24 come shortly, I will see you. Salute the
 who greet you, and the household of
 25 of every saint. The grace of our Lord Jesus Christ
 be with you all. Amen.

26 I have written to the brethren in
 27 the city of Corinth, that they should
 28 be diligent to receive the apostles and
 29 their message. For the grace of our Lord
 30 Jesus Christ be with you all. Amen.



T H E
E P I S T L E
G E N E R A L
O F
J A M E S.



CHAP.
I.

I JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

My

James the less, or younger, son of Alpheus or Cleophas, which Alpheus married a sister of the virgin Mary, was the author of this epistle. He was the brother of Judas, or Jude, See Jude 1. The other James was the son of Zebedee, and brother of John.

1. *To the twelve tribes.*] To the Hebrew converts of the several tribes dispersed among the gentiles. See Whitby Doddridge, and Benson.

CHAP.

I.

2 My brethren, count it * all joy when ye fall
3 into † various temptations; knowing that the
4 proof of your faith worketh patience. And let
patience have its perfect work: that ye may be
perfect and entire, wanting nothing.

5 Now if any of you want wisdom, let him ask
of God, who giveth to all *men* liberally, and up-
6 braideth not; and it shall be given him. But let
him ask ‡ in faith, nothing doubting. For he
that doubteth is like a wave of the sea, moved
7 by the wind and tossed about. And let not that
man think that he will receive any thing from
8 the Lord: *he is* a man of a divided mind, un-
steady in all his ways.

Now

* Or, *great*. † i. e. *trials*. ‡ Or, *with*.

2. *Temptations.*] Arising from persecution.

3. *Proof.*] See 1 Pet. i. 7.

4. *Perfect and entire.*] That ye may attain the greatest degree of patience and wisdom.

5. *Wisdom.*] To conduct himself under persecution, like a true disciple of Christ. See Matth. x. 16.

Upbraideth not.] Acts not as if he upbraided: withdraws not his gifts from the sincerely penitent, because they have formerly abused his mercies.

6. *In faith.*] This seems to shew that the wisdom to be prayed for was a spiritual illumination, guidance, and support, peculiar to those times.

A wave of the sea.] He is agitated to and fro, sometimes in one direction and sometimes in an opposite one. Isai. lvii. 20.

8. *Of a divided mind.*] *Διψυχία, ἀνογία.* Hesych. *Διψυχὴς*, animi dubii et velut in duas partes scissi. H. Steph.

CHAP.

I.

9 Now let the brother of low degree glory in
 10 that he is exalted; but the rich, in that he is
 made low: for as the flower of the herb he will
 11 pass away. For the sun is *no sooner* risen with a
 burning heat, but it withereth the herb, and its
 flower falleth, and the beauty of its appearance
 perisheth: so the rich man also will fade in his
 ways.

12 Happy is the man that endureth * temptation:
 for, when he hath been proved, he will receive
 the crown of life, which the Lord hath promised
 13 to those who love him. Let no man say, when
 he is tempted, "I am tempted of God:" for
 God cannot be tempted by evils, nor doth he
 14 tempt any man. But every man is tempted,
 when he is ensnared and allured by his own *evil*
 15 desire. Then when desire hath conceived, it
 beareth sin: and sin, when it is finished, bring-
 eth

* i. e. trial.

9. St. James mentions the poor Christian first.

10. *In that he is made low.*]
 But let the rich Christian glory in the humiliating considerations which his religion suggests.

11. Ἀνέτελε, ἐξήραν, ἐξήπισι, ἀπώλιστο, have a frequentative sense.

12. This verse has a reference to v. 2, 3.

13. *When he is tempted.*]
 When he is solicited or allured

to sin.

Cannot be tempted by evils.]

When he is said to be tempted, men put his goodness and patience as it were to the trial.

Nor doth he tempt any man.]

By inducements to sin; by trials which he cannot overcome.

14. *By his own evil desire.*]

By his animal part, to which his rational part can always be superior.

CHAP.

I.

16 eth forth death. Do not err, my beloved bre-
 17 thren. Every good gift, and every perfect bene-
 fit, is from above, and cometh down from the
 Father of lights, with whom is no variableness,
 18 nor shadow of turning. Of his own will he be-
 gat us by the word of truth, that we might be a
 kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every
 man be swift to hear, slow to speak, slow to an-
 20 ger. For the anger of man worketh not the
 * righteousness of God.

21 Wherefore lay aside all defilement, and abun-
 dance of wickedness, and receive with meekness
 the word implanted *in you*, which is able to save
 22 † your souls. But be ye doers of the word;
 and not hearers only, deceiving your own selves.

For

* Or, *the righteousness which God requireth.* † i. e. *you.*

16. *Do not err.*] In suppo-
 sing God the author of moral
 evil.

17, 18. On the contrary,
 God is the Giver of every good
 gift; and especially the Au-
 thor of our admission into the
 gospel-covenant.

Of lights.] Of good, of hap-
 piness, of every perfection and
 enjoyment.

Nor shadow of turning.] He
 is unchangeably good and per-
 fect: there is with him not the
 least appearance of change:
 there is not the shadow of it,
 much less the reality. See
 Hebr. x. 1.

Fallit enim vitium specie vir-
 tutis et umbra. Hor.

18. *He begat us.*] He rege-
 nerated us, he made us new
 creatures, by the sanctifying
 truths of the gospel: and he
 did this gratuitously.

*A kind of first fruits of his
 creatures.*] Early converts. The
 gospel was first preached to the
 Jews.

19—22. Some rules of pru-
 dence, and of practice, are
 given to Christian converts.

20. *The righteousness of God.*] Such righteousness as God re-
 quires.

CHAP.
I.

- 23 For if any be an hearer of the word, and not a
doer, he is like a man beholding his natural face
24 in a mirror : for he beholdeth himself, and goeth
away, and immediately forgetteth what manner
25 of man he was. But whoever looketh into the
perfect law of freedom, and continueth *in it*, this
man, being not * a forgetful hearer, but † a
doer of the work *commanded*, will be happy in
his deed.
- 26 If any man [among you] seem to be religious,
and bridle not his tongue, but deceive his own
27 heart, this man's religion *is* vain. The religion
which is pure and undefiled before *our* God and
Father is this ; to take care of orphans and wi-
dows in their affliction, *and* to keep one's-self un-
spotted from the world.

MY

* Gr. *an hearer of forgetfulness*. † Or, *an active doer*. W.

23. *His natural face.*] In opposition to the image of the moral man, which the gospel reflects back.

24. *For he beholdeth himself.*] For such an one may happen to behold himself, and immediately to forget &c. He then resembles the carelessness of those who see, in the mirror of

the gospel, what manner of men they ought to be, without actually becoming such.

25. *The perfect law of freedom.*] In opposition to the law of Moses. Hebr. vii. 19. x. 1. Rom. viii. 15. Gal. iv. 24.

26, 27. On what the doer of the works required by the gospel should lay great stress.

CHAP.
II.

I MY brethren, hold not the faith of our Lord
 Jesus Christ, *the Lord* of glory, with respect of
 2 persons. For if there come into your * assembly
 a man with a gold ring in gorgeous apparel, and
 there come in also a poor man in vile apparel;
 3 and ye regard him who weareth the gorgeous ap-
 parel, and say [to him,] “ Sit thou here in a
 “ good place ;” and say to the poor man, “ Stand
 “ thou there,” or, “ Sit here under my foot-
 4 “ stool ;” have ye not then been partial among
 yourselves, and have ye not become judges whose
 5 thoughts are evil ? Hearken, my beloved bre-
 thren : hath not God chosen the poor of the
 world *to be* rich in faith, and heirs of the king-
 dom which he hath promised to those who love
 6 him ? But Ye have dishonoured the poor *man*.
 Do not the rich oppress you, and draw you be-
 7 fore the judgement-seats ? Do not they blaspheme
 that † honourable name ‡ by which ye are call-
 8 ed ? Now if ye fulfil the royal law according to
 the

* Gr. *synagogue*. † Or, *good*. ‡ Gr. *which is called upon you*.

1. *The Lord of glory.*] See
 1 Cor. ii. 8.

2. *Assembly.*] Christian as-
 sembly.

4. *Have ye not then been par-
 tial.*] *Kai* may be redundant in
 the Hebrew manner. *Διακρίσεις*
 may be used here for making
 unjust distinctions. See 1 Cor.
 xi. 31. Some render and point
 thus : “ and have not distin-

guished within yourselves, but
 have become judges whose
 thoughts were evil ; hearken
 &c.

7. *Name &c.*] Christ, from
 whom ye are denominated
 Christians.

8. *Royal law.*] Noble, ex-
 cellent, preeminent, supreme,
 governing the other duties to
 our neighbour.

CHAP.
II.

- the scripture, "Thou shalt love thy neighbour
 9 "as thyself," ye do well: but if ye have respect
 of persons, ye commit sin, and are convicted by
 10 the law as transgressors. For whosoever shall
 keep the whole law, and yet offend in one *point*,
 he is liable to *the punishment of offending* in all.
 11 For he who said, "Do not commit adultery,"
 said also, "Do not commit murder." Now if
 thou commit no adultery, and yet commit mur-
 der, thou becomest a transgressor of the law.
 12 So speak ye, and so act, as those who will be
 13 judged by the law of freedom. For he shall have
 pitiless judgment, that hath shewn no pity:
 * *but* pity glorieth over judgement.

WHAT

* Or, *whereas*.

9. *By the law.*] By the law of God, which implicitly condemns it in the precept quoted v. 8.

10. *Offend in one point.*] Presumptuously and impenitently.

He is liable &c.] He is obnoxious to the punishment due to a breach of the whole: that is, to exclusion from heaven. This is otherwise expressed v. 9: "he is convicted by the law as a transgressor."

11. For, one commandment resting on the same authority with another, whoever breaks one becomes — what? "a transgressor of the law;" the point to be proved: which

words therefore are equivalent to *γέγονε πάντων ἑνοχος*. And his punishment will be proportioned to his guilt.

For entire satisfaction on this controverted passage, see two excellent sermons by Dr. Porteus, Bishop of London.

12. You are under a law of perfection and of freedom; c. i. 25: but still remember that you must be judged by that law.

13. Those that have such respect of persons as disgraces Christianity will be judged. The pitiless too will be judged. For &c.

But pity &c.] But pity shewn to others disarms judgement.

CHAP
II.

14 WHAT *doth it* profit, my brethren, if a man
 say that he hath faith, and have not works? can
 15 faith save him? Now if a brother or sister be na-
 16 ked, and destitute of daily food; and one of you
 say unto them, "Depart in peace, be ye warmed,
 "and be ye filled;" but ye give them not those
 things which are necessary for the body; what
 17 *doth it* profit? Thus faith also, if it have not
 18 works, is dead by itself. Yea, a man will say;
 "Thou hast faith, and I have works: shew me
 "thy faith without thy works, and I will shew
 19 "thee my faith by my works." Thou believest
 that there is one God: thou doest well: the de-
 20 mons also believe; and tremble. But * art thou
 willing to know, O vain man, that faith without
 21 works is dead? Was not our father Abraham
 justified by works, when he offered up his son
 Isaac

* Or, *wouldest thou know.*

14. *Faith.*] A belief of religious truths. See Hebr. xi. 1: and v. 19.

And have not works.] Compare 2 Pet. i 5: where Christians are taught that they should add moral practice to their faith.

Save him.] At the last day. No. It can only place a man in a state of salvation, by entitling him to baptism.

17. *Is dead.*] Is without its natural effect, and without final benefit: it resembles good words to the poor, unattended

with actual relief. See v. 26.

18. I say that such a faith is dead; and that a reasonable man may well say; &c.

Without thy works.] Which is impossible.

20. *O vain man.*] These words are used in grave and just reproof; not in causeless anger. See Matth. v. 22.

21. *Justified.*] Recommended to the divine favour in the most eminent degree.

Offered up.] Intentionally. See Hebr. xi. 17.

CHAP.
II.

- 22 Isaac on the altar. Dost thou see that faith wrought with his works; and *that* faith was
 23 made perfect by works? and *that* the scripture was fulfilled which saith; " Abraham believed
 " God, and it was counted to him for righteousness : " and he was called the Friend of God?
 24 Do ye see that a man is justified by works,
 25 and not by faith only? In like manner was not Rahab the harlot also justified by works, when she received the messengers, and sent them
 26 out another way? For as the body without the
 * spirit is dead, so faith without works is dead also.

CHAP.
III.

- I MY brethren, be not many teachers; knowing that we shall receive a greater condemnation.
 For

* Or, *breath*.

22. This verse should be well observed. Abraham obtained God's favour, in some degree, by mere faith. Gen. xv. 6. But this faith would have been imperfect without actual obedience.

23. *Was fulfilled.*] Was thus more fully and remarkably verified.

24. *Justified by works.*] So as to receive God's continued and final favour.

St. Paul's justification, Rom. iii. 28. v. 1. &c. &c. is admission into the gospel-covenant. St. James declares that such as are admitted into that covenant must perfect their faith by works, v. 22, in order to be

finally justified.

25. *Justified.*] Her faith (Josh. ii. 9, 11.) was acceptable to God; and it saved her and her family from destruction by the Israelites.

I. *Be not many teachers.*] Abound not, as ye do, with teachers who admonish and censure. See v. 2, 13: and c. iv. 11. See also 1 Tim. i. 7.

A greater condemnation.] As thus we pass sentence on our own offences; see Rom. ii. 21—23; shew our knowledge of those duties which we do not practise; and are apt to indulge the vices of the tongue. See v. 14.

CHAP.
II.

- 2 For in many things we all offend : if any offend
not in word, he *is* a perfect man, *and* able to
3 bridle the whole body also. Behold, we put bits
in the mouths of horses, that they may obey us :
4 and we turn about their whole body. Behold,
ships also, which are so great, and are driven by
fierce winds, *yet* are turned about by a very
small helm, whithersoever * the pilot chooseth.
5 Thus the tongue also is a little member, and
boasteth great things. Behold, how great a pile
6 doth a little fire kindle ! And the tongue *is* a fire,
a world of iniquity : [so] is the tongue among
our members, *that* it defileth the whole body,
and setteth on fire the † course of nature ; and
7 *is itself* set on fire by hell. For every kind of
beasts, and of birds, and of creeping things, and
of things in the sea, is subdued, and hath been
8 subdued, by mankind. But the tongue no man
can subdue : *it is* an evil not to be restrained, full
of

* Or, *the will of the pilot directeth.* † Gr. *wheel.*

6. *A world of iniquity.]* A field.

great mass. But as the Greek word has not been found in this sense except perhaps in the lxx, Prov. xvii. 4, 6, τῷ πικρῷ ὅλος ὁ κόσμος χρηματίζει, *the righteous hath a whole world of wealth* ; some render, “ the adorning, or varnisher, of iniquity.” See Elsner and Wake-

Of nature.] See γένεσις in Phavorinus, or as he is quoted by Knatchbull : where the explanation is, ὁ κόσμος, ἢ ἐκ Θεοῦ πρῶτη πλάσις.

8. *No man can subdue.]* Without great vigilance and resolution.

CHAP.
III.

9 of deadly poison. Therewith we bless *our* God
and Father; and therewith we curse men, that
10 are made after the likeness of God. Out of the
same mouth proceed blessing and cursing. My
11 brethren, these things ought not so to be. Doth
a * spring send forth out of the same place sweet
12 and bitter *water*? Can a fig-tree, my brethren,
bear olives? or a vine, figs? So neither can that
spring which is salt yield sweet water.

13 Who *is* wise and knowing among you? Let
him shew by his works a good behaviour, with
14 meekness of wisdom. But if ye have bitter envy
and strife in your heart, boast not yourselves,
15 and speak not falsely concerning the truth. This
wisdom cometh not down from above; but *is*
16 earthly, animal, demoniacal. For where envy
and strife *are*, there disturbance *is*, and every evil
VOL. II. E e work,

* S. 66.

13—18. What virtues we should practise, and what vices we should avoid, to govern the tongue rightly.

13. *Who is wise and knowing among you?*] And therefore fit to teach. See v. 1.

His works.] Worthy of such a character.

By a good behaviour.] Uniformly pursued. See ix, c. ii. 18.

With meekness of wisdom.] Not with asperity. Let him

be a good man, and a meek teacher.

14. *Boast not yourselves &c.*] As capable of instructing others; and beware of misrepresenting the gospel of Christ. Some point and render thus: "boast not yourselves, and speak not falsely, against the truth."

15 *But is earthly &c.*] It is earthly, not heavenly; animal, not rational; worthy of evil spirits, not of good ones.

CHAP.
III.

17 work. But the wisdom which is from above is
first pure, then peaceable, gentle, easy to be in-
treated, full of pity and of good fruits, without
18 partiality, [and] without hypocrisy. And the
fruit of righteousness is sown in peace by those
CHAP. IV. who make peace.

I Whence *come* * contests and fightings among
you? *come they* not hence, from your † *desires of*
2 pleasures which war in your members? Ye desire,
and have not: ye kill, and ‡ earnestly covet,
and cannot obtain: ye fight and contend, yet ye
3 have not, because ye ask not. Ye ask, and re-
ceive not; because ye ask amiss, that ye may
4 consume it on your pleasures. Ye adulterers
and adulteresses, know ye not that friendship
with

* Or, wars. † Or, *sensual desires*. ‡ Or, and *envy*.

17. *Without partiality.*] See
c. ii. 1.

Without hypocrisy.] See v.
14.

18. *In peace.*] Not in cen-
sure, anger, strife, and envy,
v. 1, 13, 14. It is sown in
peace, and reaped in glory.

1. *Contests and fightings.*] The connection is. Observe
now the effects of principles
contrary to peaceableness and
gentleness.

Some refer the words to pri-
vate strifes and contentions:
and that they are sometimes
used in this sense by classical

writers, see the quotations in
Wetstein. Others, as Gro-
tius, understand them of those
commotions among the Jews
which preceded the war with
the Romans.

Desires of pleasures.] Your
desires of sensual gratifications,
which prompt the invasion of
property.

2. *Ye kill.*] The margin of
the English version represents
the reading *φθονεῖτε, ye envy*:
which occurs in four editions,
and three approved modern ver-
sions. See Wetstein.

CHAP.

IV.

with the world is enmity with God? Whosoever therefore would be a friend to the world, is an
 5 enemy to God. Do ye think that the scripture speaketh in vain? Doth the Spirit that dwelleth
 6 in us * stir up to envy? Nay, it bestoweth more abundant favour. Wherefore it is said; "God
 7 "resisteth the proud, but bestoweth favour on
 "the humble." Submit yourselves therefore to
 God: resist the devil, and he will flee from you:
 8 draw near to God, and he will draw near to you. Cleanse *your* hands, ye sinners; and purify *your*
 9 hearts, ye men of divided minds: be afflicted, and mourn, and weep: let your laughter be turned
 10 to mourning, and *your* joy to heaviness: humble yourselves in the sight of the Lord, and he will exalt you.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of *the* law, and judgeth

E e 2

the

* Or, *speaketh in vain against envy?* Doth—in us covet?
 † Gr. *desire*.

5. *In vain.*] When it condemns such conduct. Will not God punish it?

To envy.] See c. iii. 14, 16. In this verse *κατ'αχνην* is used frequently.

6. *God resisteth &c.*] See the Greek, Prov. iii, 34.

7. *The devil.*] His wiles and his instruments.

11. It is plain from c. iii.

that those to whom this epistle was written were prone to the vices of the tongue.

Speaketh evil of the law &c.] Speaketh evil of the evangelical law, for not condemning actions of an indifferent nature to Christians; such as the non-observance of Mosaical rites, or the eating of victims offered to idols.

CHAP.
IV.

the law: but if thou judge *the* law, thou art not
 12 a doer of *the* law, but a judge of *it*. There is
 one law-giver and judge, who is able to save and
 to destroy. Who art Thou that judgest ano-
 ther?

13 Come now, ye who say; "To-day or to-
 "morrow let us go into such a city, and conti-
 "nue there a year, and traffick, and acquire
 14 "gain:" ye who know not what *will be* on the
 morrow. For what is your life? It is even a
 vapour, which appeareth for a little time, and
 15 then disappeareth. * Whereas ye ought to say;
 "If the Lord will, and we live, † then let us
 16 "do this, or that." But now ye glory in your
 ‡ boasting words: all such glorying is evil.
 17 To him therefore it is § sin, who knoweth how
 to do what is right, and doeth it not.

Come

* Or, *instead of your saying*. † Or, *then we will*. Wetstein.
 ‡ Or, *presumptuous speeches*: Or, *presumption*. § See S. 56.

13. *Or to-morrow.*] If we read *xai*, it is disjunctive, according to the Hebrew manner.

And continue.] Or pass. See Rev. xiii. 5.

15. *Whereas ye ought to say &c.*] On all weighty occasions, and on most occasions. And on all occasions ye ought

to have on your minds a sense of God's providence.

17. *Who knoweth how to do what is right.*] As, in this case, you know that your life depends on God: and consequently that you ought to express your habitual reliance on his providence.

CHAP.
V.

1 Come now, ye rich men, weep and lament for
 2 your miseries which are coming upon you. Your
 store is corrupted, and your garments are moth-
 3 eaten. Your gold and silver is rusted; and the
 rust of them will be for a testimony against you,
 and will eat * your flesh like fire. Ye have
 4 heaped up treasure in the last days. Behold, the
 hire of the labourers that have reaped your fields,
 which is unjustly kept back by you, crieth *against*
you: and the cries of the reapers have entered
 5 into the ears of the Lord of hosts. Ye have
 lived delicately on the earth, and have rioted in
 pleasure: ye have nourished † your hearts, as *it*
 6 *were* in the day of slaughter. Ye have con-
 demned,

* Or, *your flesh*. Ye have treasured up as it were fire in &c.
 † i. e. *yourselves*. So v. 8.

1. *Come.*] Notandum etiam in singulari *ays* et *φίης* dici, etsi sermo est ad plures. Bos, Raphaelius, and Alberti.

Which are coming upon you.] In the course of the war with the Romans. This is addressed to the unbelieving Jews.

2. *Your store.*] Of corn, dried fruits, &c. is now so great that the heaps of them are corrupted.

Your garments.] Of which the rich in the east had usually

a great collection. See Matth. vi. 19.

3. *Is rusted.*] Having long remained with you unused.

For a testimony against you.] Of your avarice and want of beneficence.

In the last days.] In the last period of the Jewish œconomy. 1 John ii. 18.

5. *Of slaughter.*] Which impends over you from the Romans. See v. 3, 8, 9.

CHAP.
V.

demned, ye have killed, the Righteous One, who did not resist you.

- 7 Be patient therefore, brethren, until the appearance of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and is patient for it, until he receive the early and
8 latter rain. Be Ye also patient; establish your hearts; for the appearance of the Lord draweth
9 near. * Grieve not for one another, brethren, lest ye be condemned: behold, the judge standeth before the door. My brethren, take the
10 prophets, that have spoken in the name of the Lord, for an example of suffering affliction, and
11 of patience. Behold, we pronounce those happy that endure patiently. Ye have heard of the patience

* Gr. Groan.

6. *Who did not resist you.*] Jesus Christ is meant. Ἀντι-
ταρσόμενον, in one MS. origi-
nally, and represented in codd.
Lat. is an explanation, and a
just one. See Wetstein.

Be patient therefore.] Con-
formably to so great an exam-
ple.

*Until the appearance of the
Lord.*] To destroy your perse-
cutors the Jews, by the Ro-
mans. See v. 8, 9. Matth.
xxiv. 27. John xxi. 22. Luke
xxi. 28.

9. *Grieve not for one another.*]

Lament not heavily for the ca-
la mit iesoeven for the deaths,
of one another. See ἐνιάζου
Hebr. xiii. 17, and κατὰ 1 Cor.
xv. 15. Compare 1 Theff. iv.
13. This interpretation, which
I do not find elsewhere, is well
connected with the two prece-
ding and with the two follow-
ing verses.

Lest ye be condemned.] For
such impatience.

The judge.] To whom ven-
geance belongeth. Compare
Luke xviii. 7, 8.

CHAP.
V.

tience of Job, and have * seen † what the Lord did in the end : for ‡ the Lord is of tender mercy, and full of compassion.

12 But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath : but let your yes be yes ; and *your* no, no ; lest ye fall under condemnation.

13 Doth any among you suffer affliction ? Let him pray. Is any cheerful ? Let him sing § praise to

14 God. Is any sick among you ? Let him call to him the elders of the church ; and, when they have anointed him with oil, let them pray over him

* i. e. *known*. † Gr. *The end of the Lord*. ‡ Or, *he is*. MSS. § Or, *hymns*.

11. *What the Lord did in the end.*] What blessings he showered on Job.

12. There is a subtile connection in many parts of this epistle, well worth tracing. Saunderson, *Juram.* vii. 11, quoted by Wetstein, supposes the train of ideas in the Apostle's mind to have been, that oaths were one way of expressing impatience. See also Doddridge.

Above all things.] I especially and earnestly exhort you to this. That the Jews were apt to multiply oaths, see *Matth.* v. 34—36. For the mode of ex-

pression, compare 1 *Pet.* iv. 8 : where mutual love, a duty inferior to the love of God, is recommended in the same manner.

But let your yes be yes.] But in discourse, *Matth.* v. 37, let your yes be a simple affirmation, and your no a simple denial.

Under condemnation.] See *Exod.* xx. 7.

14. *The elders.*] The stated Ministers. 1 *Tim.* v. 17. *Tit.* i. 5.

Have anointed him with oil.] According to the custom of that time. *Mark* vi. 13.

CHAP.
V.

15 him in the name of the Lord : and the prayer of
 faith will preserve the sick person, and the Lord
 will raise him up ; and although he have com-
 16 mitted sins, they will be forgiven him. Confess
 your offences to one another, and pray for one
 another, that ye may be healed. The fervent
 17 prayer of a righteous man availeth much. Elijah
 was a man of like infirmities with us ; and he
 prayed earnestly that it might not rain, and it
 rained not on the land for three years and six
 18 months : and he prayed again, and the heaven
 gave rain, and the earth brought forth its pro-
 duce.

Brethren,

15. *The prayer of faith.*] Offered up by an impulse of the Spirit, with a full assurance that a miracle would be wrought in that particular case. Matth. xxi. 21. 1 Cor. xiii. 2. Obs. 173.

Will preserve the sick person.] Will restore him to health.

Although he have committed sins.] In consequence of which the disease was inflicted on him. 1 Cor. xi. 30. 1 John v. 16, 17.

They will be forgiven him.] In the Greek, it shall be forgiven him : sc. τὸ πρᾶγμα, or, ἡ ἀμνηστία distributively.

16. *Confess your offences.*] Some MSS. editions, and versions have " Confess therefore." This is explanatory ; as the addition of λόγος before

ὑμῶν, v. 12. But it shews the connection. By confessing their sins to one another, and particularly those sins which, in that age of the church, were judicially punished with diseases, Christians shewed themselves penitent, and worthy of that intercession with God which effected their recovery.

The fervent prayer.] I suppose ἐνθουσιάζειν equivalent to ἐνεργεῖν. See Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7. " Working in him : " that is, ἐνεργῶς, ἐκτενῶς. Observe the expression in the following verse : " he prayed earnestly."

Availeth much.] With God, to inspire that faith which preceded working a miraculous cure.

CHAP.
V.

- 19 Brethren, if any of you err from the truth,
 20 and one turn him back *to it* ; let him know, that
 he who turneth a sinner back from the error of
 his way saveth * a soul from death, and cover-
 eth *his* multitude of sins.

* i. e. a man, a person.

19. There is another way of restoring a sinner, besides that mentioned v. 14, 15.

Err from the truth.] From the right way. He who errs is called a sinner in the next verse.

A soul.] Saveth him, saveth a man. Some add αὐτῷ, his soul, the soul of the sinner. The futures σώσει and καλύψει

are frequentative, as in Hebrew.

And covereth his multitude of sins.] Causes them to be forgiven, Ps. xxxii. 1, in the sinner turned back to a good life. "It is evident that the sins to be covered are the sins of the soul to be saved from death." Bishop Sherlock's Sermons. Vol. iii. Serm. vi.

THE
FIRST EPISTLE
GENERAL
OF
PETER.

CHAP.

I.

I PETER, an apostle of Jesus Christ, to the
sojourners scattered throughout Pontus, Galatia,
Cappadocia,

“In the two epistles of Peter many attentive readers have observed that, without much regularity of composition or clearness of expression, there is a peculiar dignity and energy, exceeding any thing in the writings of Paul, and worthy of the prince of the Apostles.”

Priestley's History of the Christian church, i. 141.

Sojourners.] Converts from among the gentiles; called *παρεπιδημοι* in a large sense of the word, as opposed to St. Peter's own countrymen. The proper signification of the term is, *qui peregre advenit, qui hospes et advena est.* H. Steph.

It is clear that the second epistle of St. Peter is written

to the gentiles. See c. i. 1, 2. But both epistles were written to the same persons: iii. 1.

Now that both St. Peter's epistles were addressed to gentile Christians is a curious circumstance; as it shews how entirely his prejudices were subdued. Acts x. 28. Gal, ii. 12.

C H A P.

I.

- 2 Cappadocia, Asia, and Bithynia; * elect, according to the foreknowledge of God the Father, through the sanctification of the Spirit, to obedience, and *to the* sprinkling of the blood of Jesus Christ: favour and peace be multiplied to you.
- 3 Blessed *be* the God and Father of our Lord Jesus Christ, who, according to his great mercy, hath begotten us again to a lively hope by the
- 4 resurrection of Jesus Christ from the dead; *even* to an incorruptible, and undefiled, and unfading
- 5 inheritance, reserved in heaven for you, who are kept by the power of God, through *your* faith, to salvation ready to be revealed in the last time:
- 6 wherein ye greatly rejoice, though now for a short time (if need be) ye be grieved by various
- 7 trials; that the proof of your faith, which is a much

* i. e. *chosen*.

2. *The foreknowledge of God the Father.*] Who always purposed to admit all mankind into the gospel-covenant.

To obedience.] Elect, or chosen, to Christian obedience, and to purification of mind by the sprinkling of the blood of Jesus Christ. See Hebr. ix. 21.

3. *Begotten us again.*] This language is used of Christian converts, because they were placed in a new state, had new duties, and new hopes.

To a lively hope.] Of future happiness.

By the resurrection of Jesus Christ.] Which proved the

truth of the gospel, and is an earnest of our own resurrection.

Here the resurrection of Christ is put for the whole of what he taught, did, and suffered. See Rom. iv. 25. c. iii. 21.

5. *Through your faith.*] But not without the continual exercise of your faith in evangelical truths.

7. The proof of your faith is of much more importance than the proof of gold; which finally perishes, though it comes out pure and in full weight from the fire.

CHAP.
I.

much more precious *proof* than that of gold,
 which perisheth though proved by fire, may be
 found to praise, and honour, and glory, at the
 8 manifestation of Jesus Christ; whom, though
 ye have not known him, ye love; in whom,
 though now ye see *him* not, yet believing, ye
 rejoice with gladness unspeakable, and full of
 9 glory; being to receive the end of your faith,
 10 *even* the salvation of * *your* souls. Of which
 salvation the prophets, who prophesied concern-
 ing the favour of God *which was to come* unto you,
 11 enquired and searched diligently; searching what
time, or what kind of time, the Spirit of Christ
 which was in them signified, when it witnessed
 beforehand the sufferings of Christ, and the glo-
 12 ries which were to follow: to whom it was re-
 vealed, that they ministered not to Themselves,
 but to Us, the things which have now been told
 you by those that have preached the gospel to you
 through the Holy Spirit sent down from heaven;
 which things *the* angels desire to look into.

Where-

* i. e. *yourselves*.

9. *Being to receive.*] Lite-
 rally receiving: sc. by hope
 and anticipation. See *φροσύνῃς*,
 v. 13.

11. *What time.*] *Εἰς* here
 signifies *as to*, or *concerning*.

What particular period of
 time; and whether warlike or
 peaceable, whether under the
 Mosaic covenant or under a
 new one.

CHAP.
I.

13 Wherefore gird up the loins of your mind, be sober, and fully hope for the gracious gift *which will* be given you at the manifestation of Jesus
 14 Christ; as * obedient children, not fashioning yourselves according to *your* former desires in your
 15 ignorance: but according as He that hath called you is holy, be Ye also holy in all *your* behaviour:
 16 because it is written; "Be ye holy; for I am
 17 "holy." And if ye call on the Father, who without respect of persons judgeth according to every one's work, pass the time of your sojourning here
 18 in fear: knowing that ye were not redeemed with corruptible things, *as with* silver and gold, from your vain behaviour delivered down by your fathers;
 19 but with the precious blood of Christ, as
 20 of a spotless and unblemished lamb: who was † foreknown indeed before the foundation of the world, but was manifested in these last times for
 21 ‡ your sake, who by him believe in God that raised him from the dead, and gave him glory;
 22 so that your faith and hope are in God. Having *therefore* purified *your* souls by obeying the truth [through

* Gr. *children of obedience*. † Or, *fore-appointed*. ‡ S. 38.

13. *Gird up the loins of your mind.*] See Luke xii. 35. Eph. vi. 14. Observe a like strength of metaphors, c. iv. 1. v. 5.

20. *Foreknown.*] In the counsels of God.

In these last times.] See Hebr. i. 2.

22. *Having therefore purified.*] If we read *ἁγιάσας* without *δι*, c. iii. 15, on the authority of six MSS. and four versions, we shall have a like instance of an asyndeton. See also c. v. 8, omitting *ἐν*.

CHAP.

I.

[through the Spirit] to unfeigned brotherly-kindness, *see that ye* love one another with a pure
 23 heart fervently; having been born again, not from corruptible seed but from incorruptible, by that word of God which liveth and remaineth
 24 [for ever.] For “all flesh *is* as the herb, and
 “all its glory as the flower of the herb: the herb
 25 “withereth, and its flower falleth off: but the
 “word of the Lord remaineth for ever:” and
 CHAP. this is the word which is preached to you by the
 II. gospel.

I Wherefore lay aside all maliciouſness, and all
 guile, and hypocriſies, and envies, and all evil-
 2 ſpeakings, and, as new-born babes, earneſtly de-
 ſire the ſincere ſpiritual milk, that ye may grow
 3 thereby to ſalvation: ſince ye have taſted that the
 4 Lord *is* kind. Coming to whom *as to* a living
 ſtone, rejected indeed by men, but elect *and* ho-
 5 nourable with God, ye alſo as living ſtones, be-
 ing built up, are a ſpiritual temple, *and* an holy
 prieſthood to offer up ſpiritual ſacrifices, accepta-
 ble

23. *Which liveth and remaineth.*] The context ſhews that this is ſpoken of God's word. See Rev. xiv. 6.

24. *Withereth—falleth off.*] The Greek verbs are frequentative.

2. *Spiritual milk.*] See Rom. xii. 1.

3. *Since.*] See *ἐπεὶ* 2 Theſſ. i. 6.

4. *A living ſtone.*] A ſtone in a ſpiritual or figurative ſenſe.

5. *Being built up.*] Some render the verb imperatively: but the indicative form better ſuits v. 9.

CHAP.

II.

6 ble to God by Jesus Christ. Wherefore it is contained in the scripture ; “ Behold, I lay in Sion
 “ a chief corner-stone, elect, honourable : and
 “ he that believeth * on him shall not be ashamed.
 7 “ ed.” To you therefore who believe, † he is
 ‡ honourable : but to those who disbelieve, “ that
 “ stone which the builders rejected is become
 8 “ the head of the corner,” and “ a stone of
 “ stumbling, and a rock of offence,” even to those
 who stumble at the word ; disbelieving that to
 9 which they were even appointed. But ye are an
 elect generation, a royal priesthood, an holy nation,
 a purchased people ; that ye may § shew
 forth the virtues of him who hath called you out
 of

* Or, therein. † Or, it. ‡ Gr. an honour. § Or, declare. Or, proclaim.

6. *It is contained.]* After *περίχεται* we may supply *τις* or *ἡ* *προφητεία*. Kypke and Krebsius produce a clear instance from Josephus of *περίχεται* for *περίχεται*.

7. *Honourable.]* *τιμή* is used here, as *χάρις* is v. 19.

8. *Disbelieving that to which they were even appointed.]* Disbelieving that very gospel to which the infinitely gracious God always designed that they should be called. See the punctuation in R. Stephens's Greek Test. fol. ed. 3. 1550. Comp. Eph. ii. 10.

9. *A royal priesthood.]* A priesthood with eminent reli-

gious privileges. See v. 5. Exod. xix. 6. Rev. i. 6. v. 10. xx. 6. The ancient union of the royal and priestly offices may be alluded to. See Gen. xiv. 18.

The virtues.] The perfections, the glories, the excellencies ; or, by a metonymy of the effect, the praises, as in the common version. Michaelis prefers *glory* ; and supposes a reference to Isai. xliiii. 21. His learned translator, Mr. Marsh, refers to the Hebrew, and to the Greek, *ἀρεταὶ* *Κυρίου*, Isai. xliiii. 7. See i. 177. 442.

CHAP.
II.

10 of darkness into his wonderful light: who in time past *were* not a people, but *are* now *the* people of God: who had not obtained mercy, but now have obtained mercy.

11 Beloved, I beseech *you* as strangers and sojourners, to abstain from carnal desires, which

12 war against the soul; having your behaviour good among the gentiles: that, in whatsoever they speak against you as evil-doers, because of *your* good works which they have seen, they may glo-

13 rify God in the day of visitation. Submit yourselves therefore to every appointment of man for the sake of the Lord: whether *it be* to the * king,

14 as supreme; or to governours, as to them that are sent by him for the punishment of those who do evil, and for the praise of those who do well.

VOL. II.

F f

For

* i. e. *Emperor.*

10. *Not a people.*] This language is applicable to gentiles only. See also c. i. 18. iv. 3.

11. *As strangers and sojourners.*] Strangers on earth, and sojourners in the tabernacle of the body. Hebr. xi. 13, 14.

12. *Of visitation.*] Of calamity and persecution: when the powers of the earth shall visit and afflict you.

13. And since some impute to you Christians the evil work of sedition, submit &c.

Appointment of man.] Civil institution. Etablissement Romain. Le Clerc. L'Enfant and Beausobre. Thus the Romans used *creatio magistratum*. Cic. de leg. iii. x.

King.] That the Greek writers called the Roman Emperor by this name, see Grot. and instances in Lardner's Cred. i. 176. ed. 3. or, index of texts. Translating *Emperor* seems to him more proper.

14. *Governours.*] Of provinces. Matth. xxvii. 2.

CHAP.

II.

15 For so is the will of God, that *by* well-doing ye put to silence the ignorance of inconsiderate men:
 16 as free, and not using *your* freedom for a cloke
 17 of wickedness, but as *the* * servants of God. Honour all *men*: love the brotherhood: fear God: honour the † king.

18 ‡ Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also
 19 to the froward. For this *is* § well-pleasing, if a man for conscience toward God endure grief, suffering wrongfully. For what glory *is it*, if, when ye are beaten for your faults, ye shall bear it patiently? But if, when ye do well and suffer, ye shall bear it patiently, this *is* || well-pleasing
 21 to God. For to this ye have been called: because even Christ suffered for you, leaving you an
 22 example, that ye should follow his steps: who did no sin, nor was guile found in his mouth;
 23 who, when he was reviled, reviled not again;
 when

* Or, *slaves*. † i. e. *Emperor*. ‡ Gr. *Domesticks*. § Or, *worthy of reward*. Luke vi. 33. Wakefield. || Or, *worthy of reward with*.

15. *By well-doing.*] Particularly by obedience to magistrates.

Put to silence.] Hence it is plain that Christians had been charged with rebellious principles. They probably had been confounded with the Jews.

17. *Honour all men.*] With that degree of honour which is due to them.

21. *To this.*] It is the natural consequence of your Christian profession in these times, that your patience should be exercised by unjust sufferings.

Having made mention of Christ, St. Peter digresses on his character in an affectionate and animated manner. See Doddridge.

CHAP.

II.

when he suffered, threatened not; but committed *himself* to Him that judgeth righteously:

24 * and himself bare our sins in his own body on the † cross; that we should die to sins, and live to righteousness: by whose stripes ye have been

25 healed. For ye were as sheep going astray; but ye are now turned to the Shepherd and ‡ Overseer of your souls.

CHAP.

III.

1 In like manner, ye wives, *be* subject to your own husbands; that, if any believe not the word, they also, without *preaching* the word, may be

2 won by the behaviour of *their* wives; having seen your chaste behaviour *joined* with reverence.

3 Let not whose ornament be that outward one, of plaiting the hair, and of wearing gold, or of put-

4 ting on apparel; but *let it be* the hidden § person of the heart, in the incorruptible *ornament* of a meek and quiet spirit, which *spirit* in the sight

5 of God is of great price. For thus the holy women also, who trusted in God, formerly adorned themselves, being subject to their own

F f 2

husbands;

* S. 8. † Gr. *tree*. ‡ Or, *Guardian*. S. 26. § Gr. *man*.

23. *When he suffered, threatened not.*] On some occasions he sharply reprov'd the Jewish Rulers; but not when he suffered, lest his reproofs should be attributed to resentment.

24. *Bare our sins.*] See on Hebr. ix. 28.

By whose stripes.] *Avrū* is a common Hebrew redundancy. See the Greek, Josh. xiii. 21. Rev. iii. 8. MSS. vii. 9. xx. 8. MSS.

3. *Let not.*] *Chiefly*, or *only*, may be supplied.

CHAP.
III.

6 husbands ; as Sarah obeyed Abraham, calling him
* *her* lord : † and ye are her children while ye do
well, and are not afraid with any terror.

7 In like manner, ye husbands, dwell together
with your wives according to prudence, giving
honour to the woman as to the more infirm
‡ person, and as being joint-heirs *with her* of
the gift of life ; that your prayers be not hin-
dered.

8 Finally, *be* all of § the same mind, *be* com-
passionate, *be* full of brotherly kindness, *be*

9 tenderly affectioned, *be* humble-minded : not
rendering evil for evil, or reviling for revil-
ing ; but, on the contrary, uttering blessings :

|| knowing that ye are hereunto called, that ye
10 may inherit a blessing. “ For he that wisheth

“ to love life, and to see good days, let him re-

“ frain his tongue from evil ; and his lips, that

11 “ they speak no guile. Let him avoid evil, and

“ do good ; let him seek peace and pursue it.

“ For

* Or, *her master*. † S. 8. ‡ Gr. *vessel*. § S. 71. || Or,
for ye are hereunto called. MSS.

6. *Afraid.*] Of your perfec-
tors

7. *Honour.*] In opposition to
neglect and contempt.

The more infirm person.] Of
less firm body and mind. See
σκήνος I Theff. iv. 4.

*That your prayers be not
hindered.*] That your separate
or joint prayers be not inter-
rupted by discord and hatred.

10. *A blessing.*] The favour

of God in all things : which
you should therefore wish that
others may partake of.

Wisheth to love life.] To
have just cause for loving
it. But the Hebrew Ps. xxxiv.
12, does not convey this sense.

“ Cod. Meadi 3. Syr. Arab.
Erpenii et Polygl. read much
more properly, ‘Ο γὰρ θέλων ζῆν,
καὶ ἀγαπᾶν ἑαυτὸν ἀγαθός.’
Michaelis by Marsh. ii. 280.

CHAP.
III.

- 12 “ For the eyes of the Lord *are* over the righte-
 ous, and his ears *are open* to their prayers: but
 13 “ the face of the Lord *is* against those who do
 13 “ evil.” And who *is* he that will * hurt you,
 14 if ye be † zealous of that which is good? But
 if ye even suffer for the sake of righteousness,
 happy *are ye*: and be not struck with fear of
 15 them, nor be ye troubled; but sanctify the Lord
 God in your hearts. [And] *be* always ready to
 make a defence, with meekness and reverence,
 to every man that asketh you ‡ a reason of the
 16 hope which is in you: having a good conscience;
 that, in whatsoever they speak against you as
 evil-doers, they may be ashamed who slanderously
 17 accuse your good behaviour in Christ. For *it is*
 better that ye suffer, if the will of God be so,
 18 when ye do well, than when ye do evil. For
 even Christ suffered once for sins, the righteous
 for the unrighteous, that he might bring us to
 God; being put to death indeed in the flesh, but
 restored

* Or, injure. † Others read, imitators. ‡ Or, an account.

13. Zealous.] *ζηλωταί*, MSS. However, *μιμηταί* may be defended by 3 John 11.

14. With fear of them.] *Αὐτῶν* here denotes the object. See c. ii. 19.

15. Sanctify.] Treat him as a holy, glorious, and all-perfect being, and as a wise, just, and good being; and that even

in thought, notwithstanding your persecutions.

With meekness and reverence.]

With the mildness and respect becoming a Christian.

16. In Christ.] As Christians.

17. I say, having a good conscience, and shewing forth a good behaviour. For &c.

CHAP
III.

- 19 * restored to life by the Spirit: by which also he went and preached to the spirits *now* in prison ;
- 20 who formerly disbelieved, when the long-suffering of God earnestly waited in the days of Noah, while the ark was preparing, wherein few (that is, eight) persons were saved through *the* water.
- 21 And what answereth to this, *even* baptism, now saveth us also, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Je-
- 22 sus Christ ; who is gone into heaven, and is on the right hand of God ; angels and authorities and powers having been made subject unto him.

Since

* Or, *made alive*.

19. By which Spirit he, as the Representative of Jehovah, appeared on earth, and warned the old world of their guilt and impending punishment. Gen. vi. 3, 7, 13. He warned, I say, the spirits now kept in custody, or safeguard, compare c. i. 5, [נְשִׁימֹת Syr. in hades, in the separate invisible state,] to the judgement of the last day. See Beza, Schmidius, and Ellsner. Or, By which Spirit he inspired Noah, and thus, in effect, went [compare *ἐλθὼν* Eph. ii. 17.] and preached &c. See c. i. 11.

20. In like manner the unbelieving Jews will be destroyed from heaven, unless they are saved [v. 21.] by becoming Christians.

Through the water.] See the note on 1 Cor. iii. 15: and Raphelius. "Through the midst of the surrounding waters." Or, "in the water:" as 2 Pet. iii. 5.

21. *And what answereth to this.*] I read "Ὁ ἀντίτυπος νῦν καὶ ἡμεῖς. See Wetstein and Griesbach. "What bears a resemblance to being saved in the ark." See Raphelius, and Alberti.

CHAP.
IV.

- I Since therefore Christ hath suffered for us in
the flesh, arm yourselves also with the same
mind; (for he that hath suffered in the flesh,
2 hath ceased from sin;) that ye may not live the
rest of *your* time in the flesh, *according* to the
desires of men, but *according* to the will of God.
3 For the time past of *our* life may suffice us to
have wrought the will of the gentiles, when we
walked in lasciviousness, *in evil* desires, *in* excess
of wine, *in* revellings, *in* banquetings, and *in*
4 * wicked idolatries: and they † think it strange
that ye run not with them herein to the same ex-
5 cess of dissoluteness, speaking evil of *you*: but
they will give account to him that is prepared to
6 judge the living and the dead. For the gospel
hath been therefore preached to those also that
were

* Gr. *lawless*. † Or, *are surprised*.

1. *With the same mind.*] That ye will die to sin.

For he &c.] A most important duty. For he that hath suffered a spiritual crucifixion in imitation of Christ's sufferings, Gal. v. 24, hath ceased from sin.

3. *Banquetings.*] There is no authority for supposing that *ποῖσις* is a marginal explanation of *οἰνοφλυγίαις*. *Οἰνοφλυγία* may denote excess of wine even in private: *καῶμος*, a protracting of wine to an unseasonable hour, together with music, songs, dances, and nocturnal proces-

sions; *ποῖσις*, a frequent attendant on excessive *συμπόσια*.

Wicked idolatries.] Attended with the most impure rites.

5. *Prepared to judge.*] Or, ready to judge. This language may be used, because the lot of men is determined by death, which is not far from any of them.

6. In this verse St. Peter assigns another reason for what was advanced v. 1, 2. Ye should die to sin. For &c.

That were dead.] To the gentiles dead in trespasses and sins. Eph. ii. 1, 5.

CHAP.
IV.

were dead *in sins*, that they might be judged according to men in the flesh, but live according to God in the spirit.

- 7 Now the end of all things is near: be ye
8 therefore sober, and watch unto prayer. And above all things have fervent love among yourselves: for love covereth a multitude of sins.
9 Use hospitality one to another without murmur-
10 ings. * According as every man hath received the free gift *of the Spirit*, so minister it one to another, as good stewards of the manifold favour
11 of God. If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God supplieth: that
God

* S. 72.

According to men.] With respect to their human nature.

According to God.] As concerning the relation which they bear to God.

Εἰς τὸ τοῦ καὶ ἴνα in this verse expresses the event. The sense is: For though suffering persecution is one consequence of belief in the gospel among the gentiles, leading a spiritual life ought to be another consequence. See c. ii. 21.

7. *The end of all things.*] Death.

8. *Covereth a multitude of sins.*] καλύπτει, tegere solet. Prov. x. 12 leads us to understand this of candidly and be-

nevolently concealing the faults of others. See 1 Cor. xiii. 7: and compare Prov. xvii. 9.

10. *Manifold favour of God.*] Of the divine benefit, shewing itself in a variety of spiritual endowments and operations.

11. *As the oracles of God.*] Let him deliver doctrines agreeable to the scriptures, to the words of Christ and his Apostles, to the dictates of the Spirit.

Minister.] In the office of Deacon; or in any ecclesiastical office: v. 10: 1 Cor. xii. 28.

The ability.] Prudence, diligence, fidelity.

CHAP.
IV.

God may be glorified in all things through Jesus Christ ; to whom belongeth praise and dominion for ever and ever. Amen.

- 12 Beloved, * think it not strange that a fiery persecution among you cometh to pass for your trial, as though some strange thing beset you :
 13 but be glad, inasmuch as ye share the sufferings of Christ ; that, when his glory shall be manifested,
 14 ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy *are ye* : for the Spirit of glory, and of power, and of God, resteth upon you. [On their part he is evil-spoken
 15 of, but on your part he is glorified.] For let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a busy meddler in other
 16 men's affairs. But if *any man suffer* as a Christian, let him not be ashamed ; but let him glorify God on

* Or, *be not surprised at the fiery persecution among you which cometh &c.* v. 4.

Belongeth.] *Esu* is omitted in MS. Alex. and two others.

13. *The sufferings of Christ.*] Such sufferings as beset Christ.

14. *The Spirit of glory &c.*] The Spirit which will impart future glory, and present support under your persecutions : nay, even the Spirit of God himself.

He is evil-spoken of.] Christ. But the authenticity of this whole clause is doubtful.

15. I say, If ye be reproached for the name of Christ, or,

because ye are Christians. For, &c.

An evil-doer.] A seditious person. C. ii. 14, 15.

A busy meddler &c.] "In public affairs, so as to disturb the peace of government : or, so as to betray a governing offensive temper in the private affairs of other men." Lardner's Cred. i. 443. ed. 3. where see the index to texts. "Usurpers of other men's offices in state affairs." Le Clerc on Hammond.

CHAP.
IV.

17 on this account. For the time *is come* that judgement must begin from the household of God : and if it begin from us, what will the end *be* of those who believe not the gospel of God?

18 And if the righteous be scarcely preserved, where

19 will the ungodly and the sinner appear? Wherefore let those also, who suffer according to the will of God, commit the keeping of their souls *to him* in well-doing, as to a faithful Creator.

CHAP.
V.

I The elders that are among you I exhort, that am a fellow-elder, and a witness of the sufferings of Christ, and * an heir also of the glory which
2 will be manifested ; feed the flock of God which *is* among you, † being overseers of *it*, not by constraint, but willingly ; nor for base gain, but
3 with a ready mind ; nor as ‡ having dominion over those allotted to you, but being examples to
4 the flock. And, when the Chief Shepherd shall appear, ye shall receive an unfading crown of glory.

5 Likewise, ye younger, be subject to the elder. Yea, all *of you* be subject one to another, and be clothed

* Gr. *a partaker*. † *Taking the care [or charge] of it*. S. 74.
‡ Gr. *lording, or, domineering, over your lots*.

17. *Judgement.*] The temporal judgement of persecution. the Romans. Compare Luke xxiii. 31.

18. *Be scarcely preserved.*] Be delivered from death with difficulty, during the war with
This verse is taken from the Greek, Prov. xi. 31.
1. *An heir.*] A future partaker.

CHAP.
V.

clothed with humility of mind: for “God resist-
“eth the proud; but bestoweth favour on the
“humble.”

- 6 Humble yourselves therefore under the mighty
hand of God, that he may exalt you in due time:
7 having cast all your * anxiety upon Him, inas-
8 much as He careth for You. Be sober, be
watchful: [because] your adversary the devil
walketh about as a roaring lion, seeking whom he
9 may devour: whom resist, stedfast in the faith;
knowing that the same sufferings are † undergone
by your brethren *who are* in the world.
10 Now the God of all favour, who hath called
us to his everlasting glory by Christ Jesus, pre-
pare, support, strengthen, stablish *you*, after ye
11 have suffered a short time. To him *be* glory and
dominion for ‡ ever and ever. Amen.

By

* Or, *solicitude*. † Gr. *accomplished*. ‡ Gr. *ages of ages*.

6. *Under the mighty hand of God.*] Hebr. Who now permits you to be persecuted.

7. *Having cast all your anxiety upon Him.*] Having disburdened yourselves of all anxious thought about the things of this life; and having cast, or devolved, the supply of your wants on God. See Ps. liv. 22. in the Greek: lv. 22.

Hebr.

8. *The devil.*] By his instruments, your accusers and persecutors. Some think that the word should be rendered “the false accuser.” See Markland, in Bowyer 4to.

10. *Of all favour.*] Of every gracious gift.

Stablish you.] Fix you on an immoveable foundation.

CHAP.
V.

12 By Silvanus, a faithful brother to you, as I
suppose, I have written in few *words*; exhorting
you, and testifying that this is the true gracious
13 gospel of God in which ye stand. The *church*
which is at Babylon, elect together with you, salu-
14 teth you: and *so doth* Mark, my son. Salute ye
one another with a kiss of love. Peace *be* with
you all that are in Christ [Jesus.] Amen.

12. *As I suppose.*] The Apo-
stles were not inspired in every
thing.

13. *The church.*] Dr. Mill
supplies *γυνή* instead of *ἐκκλησία*,
and supposes that Peter's wife
may be meant.

At Babylon.] There was a

Babylon in Egypt, as well as
in Assyria.

Mark, my son.] Mark, the
author of the gospel, my con-
vert.

All church-histories agree
that Mark settled in Egypt.
Dr. Wall.

THE
SECOND EPISTLE

GENERAL
OF
PETER.

CHAP.
I

- 1 SIMON Peter, a servant and an apostle of
Jesus Christ, to those that have obtained like
precious faith with us, through the justifi-
cation of our God, and of our Saviour Jesus
2 Christ: favour and peace be multiplied to
you,

1. *With us.*] Jewish con-
verts to Christianity. Peter
therefore wrote to gentile con-
verts.

Through the justification &c.] Through the method of justifying as provided by our God, &c.

CHAP.

I.

you, through the knowledge of God, and of
 3 Jesus our Lord; according as his divine power
 hath given us all things *relating* to life and godli-
 ness, through the knowledge of him that hath
 4 called us by his glory and * virtue: by which very
 great and precious promises are given unto us,
 that by these ye might be partakers of a divine
 nature, having escaped the corruption which is
 5 in the world through *evil* desire. And, to this
 end, use all *your* diligence, and add to your faith
 6 fortitude, and to fortitude knowledge, and to
 knowledge temperance, and to temperance pati-
 7 ence, and to patience godliness, and to godliness
 brotherly-kindness, and to brotherly-kindness love.

For

* Or, *glorious virtue*.

3. *To life and godliness.*] To everlasting life, and to that godliness by which it will be obtained. Or, by an hendiadys, to a godly life.

By his glory and virtue.] So some MSS. and versions. By the glory of his miracles, and by the holiness of his life. Or, supposing an hendiadys, by the exertion of his glorious excellence. See ἀρετή, 1 Pet. ii. 9.

4. *By which.*] By all which things: δι' ὧν πάντων. v. 3.

Of a divine nature.] Of God's holiness here; and of his happiness, spirituality, and

immortality hereafter.

5. *To this end.*] I suppose with Alberti, that εἰς, contained in παραινέσεων, is understood before αὐτὸ τέλος. Rapphilius supplies διὰ. "And because of this."

To your faith.] Εἰ is used for εἰς, as Rom. i. 23, 25. 1 Cor. xiv. 11.

6. *Fortitude.*] Eustathius observes that ἀρετή is used by Homer for ἀνδρεία. As οἶδ' ἀρετῆς οἶος ἔσσι, and πανταίης ἀρετῆς μιμήσαιο. See ἀρετή H. Steph. lex. Virtus; proprie virtus bellica; inde, fortitudo.

CHAP.

I.

8 For when these things are in you, and abound, they make *you that ye shall* not be barren and unfruitful in the knowledge of our Lord Jesus

9 Christ. But he that hath not these things is blind, closing his eyes, and hath forgotten his former purification from his sins.

10 Wherefore, brethren, more earnestly endeavour to make your calling and election sure : for, if ye

11 do these things, ye will never fall : for thus an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ will be richly ministered unto you.

12 Wherefore I will not be negligent to remind you always of these things ; though ye know them, and be established in the present truth.

13 Yet I think it right, as long as I am in this tabernacle, to stir you up, by reminding you ;

14 knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ declared

15 to me. * So I will endeavour that ye may always

* Or, *So I will always endeavour &c.*

8. *Barren and unfruitful.*] *Oudn* is used here, as *pende* is I John iii. 18. The Apostle means to say that they should be cultivated and fruitful ; using a known litotes.

9. *His former purification.*] By baptism, and by evangelical gifts, doctrines, and motives.

10. *Wherefore.*] To attain

the end mentioned v. 8 ; and to avoid the fatal consequences mentioned v. 9.

To make your calling and election sure.] That your admission into the Christian covenant avail to everlasting life.

12. *In the present truth,*] The true gospel, now so widely preached and received.

CHAP.

I.

ways be able, after my decease, to make mention of these things.

16 For we did not follow cunningly devised fables, when we made known to you the * power and appearance of the Lord Jesus Christ, but were

17 eye-witnesses of his majesty. For he received from God the Father honour and glory, when such a voice came to him from the excellent glory; “ This is my beloved Son, in whom I am well-

18 “ pleased.” And this voice we heard, which came from heaven, when we were with him on the holy mountain.

19 We have also the word of prophecy more confirmed; to which ye do well that ye attend, as to a lamp shining in a dark place, until the day dawn, and the day-star rise in your hearts: knowing

* Or, *powerful appearance.*

19. *The word of prophecy more confirmed.*] In addition to the miracle just mentioned, and to many other miracles, we have also the word of prophecy more sure, or confirmed, now, than others had formerly. Prophecy is a growing argument. Events have proved the truth of many prophecies; and have established our faith in those which remain unfulfilled. *Isai. xlii. 9.*

As to a lamp shining in a dark place.] Prophecies bear a resemblance to this, till their accomplishment; at which time the day of knowledge respecting them may be said to dawn, and the day-star to rise in the hearts of Christians. The prophetic word in this v. is equivalent to scripture-prophecy in v. 20.

Hesychius explains *αὐχμηρὸς* by *σκατῶδης*.

CHAP.

I.

20 knowing this first, that no prophecy of scripture

21 is of private utterance. For prophecy came not

CHAP.

II.

God spake *as they were* moved by the Holy Spirit.

I But there were false prophets also among the Jewish people; as there will be false teachers also among you, who will * privily bring in † destructive heresies, even denying the sovereign Lord who bought them; bringing on themselves

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G g

swift

* Or, craftily. † Gr. heresies of destruction.

20. *Of private utterance.*] The knot is untied, the difficulty is solved, by the Spirit of God; not by the wisdom of unassisted men. *Ἐπιλύειν* signifies solvere nodum, vincula; and thence, explicare, solvere nodum quæstionis. Now, as difficulties were often proposed to the inspired prophets of the Old Testament, when they spoke they solved; and hence *ἐπιλύειν* may signify utterance.

Dr. Mill's words are, "Scriptura prophetica non explicabat, seu interprebantur, sensum ipsius prophetæ; sed Spiritus sancti, quo afflatus est, mentem atque sententiam. Infra: v. 21." Benson adopts this sense: "Scripture was not the explication of any man's own private sentiments." We may therefore render, "of private explanation," or, paraphrasti-

cally, "the explanation of a man's own mind."

21. Observe the reason assigned; which favours either of the senses given to *ἐπιλύειν*. Prophets have never been *αὐτοφασεῖς*, selfmoved to utter their prophecies; but *θεοφασεῖς*, moved by the Spirit of God.

Came not.] Was not uttered. See v. 17.

1. The transition from the preceding verse is easy.

Heresies.] Here this word is clearly used for false doctrines.

The sovereign Lord.] Dr. Whitby interprets this of God the Father, who only is called *Διοπάτης* in the New Testament.

Who bought them.] See Deut. xxxii. 6: 1 Cor. vi. 20: referred to by Whitby. See also Exod. xv. 16.

CHAP.
II.

- 2 swift destruction. And many will follow their
 impurities; because of whom the way of truth
 3 will be evil-spoken of. And through co-
 vetousness they will make a gain of you by their
 feigned words: * but their judgment, long since
foretold, now lingereth not, and their destruc-
 tion slumbereth not.
- 4 For if God spared not the angels who sinned,
 but cast *them* down to hell, and delivered *them*
 up to chains of darkness *to be* reserved for judge-
 5 ment; and spared not the old world, but saved
 Noah, a preacher of righteousness, the eighth
 person *preserved*, when he brought the flood on
 6 the world of ungodly men; and turned the cities
 of Sodom and Gomorrah into ashes, and con-
 demned *them* with an *utter* overthrow, making
them an example to those who should afterward
 7 be ungodly; but delivered righteous Lot, *who*
was grieved by the impure behaviour of † wicked
 men;

* S. 10. † Gr. *lawless*.

2. *Impurities.*] See MSS. and v. 10.

3. *Long since foretold.*] In scripturis prædicta ac præmonstrata damnatio non tardat. Estius. See also Le Clerc Nouv. Test. L'Enfant & Beaus. Benson, Dr. Symonds, &c. and the parallel place Jude 4.

Lingereth not.] The Roman

war happened a few years after this epistle was written.

4. *Cast them down to hell.*] In the Greek, *ταῖς αἰσέσις* should be placed between commas. *Ταῖς αἰσέσις, ἄβυσσος*, the place to which the accursed angels are now doomed. Non me impia namque Tartara habent, tristes umbræ. Virg. *Æn.* v. 734.

CHAP.

II.

- 8 men ; (for that righteous man, while he dwelt among them seeing and hearing, tormented his righteous soul from day to day with *their* unlawful deeds ;) *then* the Lord knoweth how to deliver those that are godly out of trial, and to reserve those that are unrighteous to the day of judgement to be punished : but chiefly those who walk after the flesh * with polluted desires, and despise dominion. Presumptuous, *and* self-willed, they are not afraid to blaspheme dignities :
 11 whereas angels, that are greater in power and might, bring not a blaspheming accusation against them [before the Lord.] But these, as brute creatures led by nature, made to be taken and destroyed, blaspheming in things of which they are ignorant, will be destroyed in their corruption
 12 of themselves ; and will receive the reward of unrighteousness, *as* counting it pleasure to riot in

G g 2

the

* Gr. *in the desire of pollution.*

8. I think that there should be no comma at *δικαιος* in the Greek ; and that the connection proposed by Heinsius is most natural : cum visu et auditu inter eos versaretur.

9. *Godly.*] Such as Noah and Lot.

That are unrighteous.] Such as the evil angels, the old world, and the cities of Sodom and Gomorrhah.

To be punished.] See, c. iii.

11, *λυομένων.*

10. The Jews of that age are here characterised.

11. *Against them.*] Against dignities, or the higher orders of angels. Or, *against themselves* : 1 MS. Vulg. Arab. Perhaps we should read καὶ αὐτῶν. See Zech. iii. 1—3.

12. *In their corruption of themselves.*] See 1 Cor. iii. 17. v. 19. Jude 10.

CHAP.
II.

the day-time ; *as being* blemishes and spots, riot-
 ing in their love-feasts, while they banquet with
 14 you ; having eyes full of adultery, and which can-
 not cease from sin ; alluring * the unstable ;
 having an heart exercised in covetousness ; † cursed
 15 children ; who have forsaken the right path,
 and gone astray, and followed the way of Balaam
the son of ‡ Beor, who loved the reward of un-
 16 righteousness, but received a rebuke for his trans-
 gression : the dumb as, speaking with man's
 17 voice, forbad the madness of the prophet. These
 are *as* wells without water, § and *as* clouds
 driven away by a storm ; to whom the blackness
 of

* Gr. *unstable souls*. † Or, *heirs of a curse*. ‡ Gr. *Beor*.
 § Or, *with vapours*. MSS.

13. *In their love-feasts.*] For *ἀγάπαις* see Griesbach and Jude
 12. If we retain *ἀπάταις*, the
 word may perhaps denote wealth
 amassed by fraud.

While they banquet with you.] On their own luxurious portions. See 1 Cor. xi. 21.

14. *Of adultery.*] Some read *μοιχαλίας*. See Wetstein, and the ancient versions. Some, who retain *μοιχαλίδος*, suppose that the sense may be "full of the image of the absent adulterers." See Kypke.

15. *Beor.*] Beor. Barb. 2. Syr. August. Dr. Mill. "Tzade and Ain resembling each other, in some Hebrew

copies the former may have been written for the latter." Le Clerc.

16. *The madness of the prophet.*] In his design to oppose God's will. But the miracle recorded Numb. xxii. caused him to prophesy concerning the Israelites according as God inspired him : which served great purposes in that age of the world.

17. Wells without water, and clouds, or vapours, [*ὁμίχλαι* MSS.] driven away by storms and not falling in rain, were often calamitous events in the east.

CHAP.

II.

- 18 of darkness is reserved [for ever.] For when they speak very great swelling *words* of falsehood, they allure, through the desires of the * impure flesh, those that had nearly escaped from such as live in
- 19 error. While they promise them freedom, they themselves are the slaves of corruption: for by whatever a man is overcome, by that he is enslaved
- 20 also. For if, when they have escaped the pollutions of the world through the knowledge of *our* Lord and Saviour Jesus Christ, they be again entangled in them, and overcome, their last state is
- 21 worse than their first. For it had been better for them not to have known the way of righteousness, than, when they have known *it*, to turn from
- 22 the holy commandment delivered to them. But it hath happened to them according to the true proverb; “The dog hath returned to what himself cast up; † and the sow that had washed herself, to her wallowing in the mire.”

This

* Gr. *flesh of lasciviousness*. † Or, *and, The &c.*

18. *Of falsehood.*] See *ματαιός* Ezek. xiii. 6—9. Zeph. iii. 13. So *vanus* and *vanitas* are used in the best Latin authors. *Nec si miserum fortuna Sinonem Finxit, vanum etiam mendacemque improba finget.* *Æn.* ii. 80.

Nihil proficiunt, nisi admodum mentiantur: nihil vero est turpius vanitate. Tull. *Off.* i. §. xlii.

Of the impure flesh.] There is very good authority for read-

ing *ἀσελγείας*.

19. *Freedom.*] From civil restraint.

20. In the 18th and 19th verses a reason is given why black darkness is reserved for such offenders as had been described. This 20th verse contains another reason.

22. *Hath returned.*] So these men return to the vices committed by them in their unconverted state.

CHAP.
III.

1 This second epistle, beloved, I now write unto
 you; in *both* which I stir up your pure under-
 2 standing by reminding you; that ye may remem-
 ber the words formerly spoken by the holy pro-
 phets, and the commandment of us the apostles
 3 of *our* Lord and Saviour: knowing this first,
 that * great scoffers will come in the last days,
 4 walking after their own *evil* desires, and say-
 ing; "Where is the promise of his ap-
 pearance? for, since the fathers fell asleep,
 "all things continue as *they were* from the
 5 "beginning of the creation." For of this
 they are wilfully ignorant, that the heavens
 were *made* of old by the word of God, and the
 earth *also*, which standeth out of the water and
 6 in the water: † which things being so, the world
 that then was, having been overflowed with wa-
 7 ter, was destroyed. But the heavens and the
 earth which are now, are reserved by his word,
 and kept for fire against the day of judgement,
 8 and of the destruction of ungodly men. But, be-
 loved, be not ignorant of this one thing; that
 one

* Gr. *scoffers with scoffing*. MSS. † *In whose time*. Wake-
 field.

3. *Knowing this first.*] Lest your faith be shaken by such an event. water, and partly covered with it.

In the last days.] Under the Christian dispensation.

5. *Out of the water, and in the water.*] Partly out of the

6. *Which things being so.*]

Markland. Δι' αὐτοῦ τοῦ πνεύματος.

7. *By his word.*] By the

same word, or command, of God. See v. 5.

CHAP.
III.

one day is with the Lord as a thousand years, and
 9 a thousand years as one day. The Lord is not
 slow concerning his promise, as some count slow-
 ness; but is long-suffering toward * us, † not
 willing that any should perish, but *willing* that
 10 all should come to repentance. But the day of
 the Lord will come as a thief; in which the hea-
 vens will pass away with a great noise, and the
 elements will be greatly heated and dissolved,
 the earth also and the works on it will be burnt
 11 up. Since therefore all these things will be dis-
 solved, what kind of *persons* ought ye ‡ to be in
 all holy behaviour and godliness; looking for and
 12 § earnestly desiring the coming of the day of
 God, in which the heavens will be set on fire
 and will be dissolved, and the elements will be
 13 greatly heated and will melt? Nevertheless, ac-
 cording

* Or, you. MSS. † Or, *willing that none should perish, but that &c.* ‡ Or, *to be?* Ye ought in all holy behaviour and godliness to look for and hasten &c. § *Eagerly desiring.* Black-wall ii. 180.

9. *Concerning his promise.*] *Ἐνκα, quod attinet ad,* is understood before *τῆς ἐπαγγελίας.* Markland.

11. *Will be dissolved.*] See a like use of the passive participle present, 1 Pet. i. 9, 13. c. ii. 9.

12. *Earnestly desiring.*] Hastening, as it were, by fervent desires and prayers. But that we may well render, "earnestly desiring," see Raphe-lius, Kypke, and Parkhurst.

And will melt.] Some MSS. substitute *ταχέωςται.* But *τήκεται* is converted into the future by the distant *καί.* Compare Rev. x. 7. xiii. 8. xxi. 24: and observe that MSS. sometimes correct the verbs unnecessarily, where the construction appears ungrammatical.

11, 12. Some point thus—what kind of persons ought ye to be? *Ye ought in all holy behaviour and godliness to look for and earnestly desire &c.*

CHAP.
III.

According to his promise, we look for new heavens, and a new earth, in which righteousness will dwell.

14 Wherefore, beloved, since ye look for these things, endeavour to be found by him in peace,
15 spotless and unreprieveable: and account *that* the long-suffering of our Lord is salvation: as our beloved brother Paul also, according to the wisdom given him, hath written unto you; as in all
16 his epistles also, speaking in them of these things: in which *things* some are hard to be understood, which the unlearned and unstedfast wrest, as *they do* the other scriptures also, to their own destruction.

13. *According to his promise.*] Of a happy and glorious immortality.

15. *Salvation.*] As it gives scope for repentance. Rom. ii. 4.

Beloved brother.] Perfect affection now subsisted between them, notwithstanding St. Paul's former reprehension of St. Peter's conduct. Gal. ii. 11.

Hath written unto you.] This language seems to be used, because the epistle referred to was written to gentile as well as Jewish converts.

16. *Of these things.*] Of the things insisted on throughout this epistle.

In which things.] Among which matters. But some read *in which*, "in which epistles."

Unstedfast.] Unsettled in the faith.

The other scriptures] Of the New Testament, as well as of the Old.

To their own destruction.] To the adoption of such errors in doctrine as have a fatal effect on their practice: for instance, the non-necessity of good works, and God's absolute election of particular men to eternal life, and his absolute reprobation of other individuals to eternal destruction.

St. James refers to a mistaken interpretation of St. Paul's epistles, c. ii. 14—26. And St. Paul himself, 2 Thess. ii. 2, &c. rectifies a misinterpretation of some passages in his former epistle.

CHAP.
III.

- 17 struction. Since therefore, beloved, Ye know
these things before, beware lest ye be led away
 with the error of the * wicked, and fall from
 18 your own steadfastness. But grow in *the* favour
 and knowledge of our Lord and Saviour Jesus
 Christ. To him *be* glory, both now and † for
 ever. Amen.

* Gr. *lawless.* † Gr. *to the day of eternity.*

THE
FIRST EPISTLE
GENERAL
OF
JOHN.

CHAP.
I.

I **T**HAT which was from the beginning,
which we have heard, which we have seen with
our eyes, which we have looked on, and our
hands have handled, as concerning the Word of
2 life; (for the Life was manifested, and we have
seen *it*, and bear witness and declare unto you
that Everlasting Life which was with the Father,
and

1. *The Word of life.*] Jesus Lord has everlasting life in
Christ. See John i. 1. Rev. himself; and he both taught
xix. 13. and bestowed it.

2. *Everlasting Life.*] Our

CHAP.

I.

3 and was manifested unto us;) that which we have seen and heard, we declare unto you, that Ye also may have fellowship with us; and indeed our fellowship *is* with the Father, and with his
4 son Jesus Christ. And these things we write unto you, that your joy may be full.

5 Now this is the * declaration which we have heard from him, and make known unto you; that God is light, and in him is no darkness at
6 all. If we say that we have fellowship with him, and walk in darkness, we speak falsely, and
7 † conform not to the truth: but if we walk in the light, as He is in the light, *God and* we have fellowship with each other, and the blood of Je-
8 sus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves,
9 and the truth is not in us. If we confess our sins, *God is so* faithful and just *as* to forgive us
10 *our* sins, and to cleanse us from all unrighteous-
ness. If we say that we have not sinned, we make him false, and his word is not in us.
My

* S. 31. † Gr. *do not the truth.* ‡ S. I. 40.

6. *And conform not to the truth.*] “And do not act rightly:” L’Enfant and Beausobre: “with sincerity:” Le Clerc. The phrase seems parallel to the close of v. 8, and of c. ii. 4.

7. *Cleanseth us from all sin.*] Ratifies the covenant of pardon to the sincerely penitent. See Lev. xvi. 30.

9. *Confess our sins.*] And walk in the light: v. 7.

Faithful and just.] To his declarations by the preachers of the gospel.

10. *False.*] Because in his word he has declared us to be sinners; and because he has acted toward us as such, by sending his Son.

CHAP.
II.

1 My children, I write these things unto you, that
ye may not sin. Yet if any man sin, we have an
advocate with the Father, Jesus Christ the
2 righteous: and he is the propitiation for our
sins; and not for ours only, but also for *the sins of*
the whole world.

3 And we hereby know that we know him, if
4 we keep his commandments. He who saith,
“I know him,” and keepeth not his com-
mandments, speaketh falsely, and the truth is
5 not in him. But whosoever keepeth his word,
of a truth the love of God is perfected in him:
6 hereby we know that we are in him. He who
saith that he abideth in him, ought himself so
to walk as He walked.

7 Beloved, I write not a new commandment
unto you, but an old commandment which ye
had from the beginning: the old commandment
is the word which ye have heard [from the be-
8 ginning.] Again, a new commandment I write
unto

2. *Of the whole world.*] Who
believe in him and obey him;
c. i. 7; or, who act as the
light of nature directs. Rom.
ii. 13, 14, 15.

5. *Is perfected.*] Produces
its proper effect, and is carried
to its due height.

In him.] In Christ. To be
in Christ, or to abide in Christ
v. 6, is to be his true disciple.
Compare John xv. 4. c. iv. 13,

15.

7. *From the beginning.*] Of
preaching the gospel.

8. *A new commandment.*] Yet
this may very well be called a
new commandment, consider-
ing the new obligations and
motives by which it is enforced,
and the new extent given to it.
See John xv. 12, 13. c. iii.
16.

CHAP.
II.

- unto you : which thing is true in Him and in
 you *also* : for the darkness is passed away, and
 9 the true light now shineth. “ He who faith
 “ that he is in the light, and hateth his brother,
 10 “ is in darkness until now. He who loveth his
 “ brother, abideth in the light, and he hath no
 11 “ cause of stumbling. But he who hateth his
 “ brother, is in darkness, and walketh in dark-
 “ ness, and knoweth not whither he goeth, be-
 “ cause darkness hath blinded his eyes.”
 12 I write unto you, *my* children, because your
 13 sins are forgiven you through his name. [I write
 unto

Which thing is true &c.] Which matter, which practice of love, which new commandment, is verified, realized, exemplified, in Christ, and in you.

For the darkness &c.] A reason is given why love was shewn by those to whom St. John wrote. For love prevails, in proportion as the gospel does.

9, 10, 11. The Apostle having called the practices of gentilism darkness, and the gospel the true light, he continues to blend the same images in delivering his new commandment, or injunction of brotherly love, contained in these three verses.

12, 13, 14. I suppose that *children, fathers, and young men* were addressed but once :

and that the repetitions arose from changing the unusual tense *ἔγραψα* into the more usual one *γράφω*. On this supposition, v. 13 is placed between brackets.

Doddridge observes that the tautology is not to be equalled in any other part of Scripture ; and removes it by expunging the 13th v. except the four last words, which he connects with v. 12.

12. *I write.]* Two MSS. read *ἔγραψα*, which is a well supported reading in the address to *children* at the end of v. 13. On the force of the tense, see 1 Cor. v. 9, 11.

Children.] For *παιδιά*, six MSS. read *παιδία*, as at the close of v. 13.

It is difficult to determine which is the genuine address to *children*.

CHAP.
II.

- unto you, fathers, because ye have known him *that was* from the beginning. I write unto you, young men, because ye have overcome the Evil One. I write unto you, *my* children, be-
 14 cause ye have known the Father.] I write unto you, fathers, because ye have known him *that was* from the beginning. I write unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the
 15 Evil One. Love not the world, nor the things *which are* in the world. If any man love the world, the love of the Father is not in him.
 16 For all that *is* in the world, (the desire of the flesh, and the desire of the eyes, and the pride of life,) is not of the Father, but is of the world.
 17 And the world passeth away, and the desire of it: but he that doeth the will of God abideth for ever.

My

children. I have preferred what occurs in this verse; because it alludes to the recent baptism of children, in which their sins were washed away. Acts xxii. 16.

14. *Have known him that was from the beginning.*] Have professed the gospel of Jesus Christ, c. i. 1: or, have known him personally.

15. *Love not the world.*] Do not inordinately value things

temporal. Love not the corrupt and vicious world.

16. *The desire of the flesh.*] Unlawful sensual indulgences.

The desire of the eyes.] Avarice, whose eye is riveted on every possible acquisition: whereas liberality ingentes oculo irretorto Spectat acervos. Hor.

The pride of life.] Undue splendour, pomp, and ambition.

CHAP.
II.

18 My children, it is the last time : and as ye
 have heard that antichrist will come, *so* even now
 there are many antichrists ; by which we know
 19 that it is the last time. They went out from us,
 but they were not of us : for if they had been of
 us, they would have remained with us : but * *this*
bath come to pass to make it manifest that all are
 20 not of us. But Ye have an unction from the
 21 Holy One, and know all things. I write not
 unto you because ye know not the truth : but
 because ye know it, and that no falsehood is from
 22 the truth. Who speaketh falsely, but he who
 denieth that Jesus is the Christ ? He is antichrist,
 23 who denieth the Father and the Son. Whoso-
 ever

* Or, *they are made manifest ; for all are not of us.*

18. *It is the last time.*] The destruction of Jerusalem approaches : at which season many false Christs were to appear : Matth. xxiv. 5, 24. See Obs. 192.

19. *To make it manifest.*] The sense is, By this it has eventually been made manifest that &c.

All are not of us.] All, who outwardly profess Christianity, are not real Christians.

20. *An unction.*] Figuratively speaking. A communication of spiritual gifts.

The Holy One.] Christ. Luke i. 35. Acts iv. 27.

All things.] The whole of the Christian doctrine : the truth ; v. 21. The same expression occurs v. 27.

21. *Because ye know it.*] And therefore I desire to confirm you in it, and to make you zealous for it.

Is from the truth.] Can proceed from the Spirit. See v. 27. None of these false prophets can have the Spirit.

22. *Who denieth the Father.*] He who denied the Son, in effect denied the Father, by rejecting the testimony which the Father gave to his Messiahship. See c. v. 10.

CHAP.
II.

- ever denieth the Son, hath not the Father: *but* he that acknowledgeth the Son, hath the Father also. Let that [therefore] abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall abide in you, ye also will abide in the Son, and in the Father. And this is the promise which *the Son* hath promised us, *even* everlasting life. These things I write unto you concerning those who *would* deceive you. But the unction which ye have received from him abideth in you, and ye need not that any one teach you: but as that unction teacheth you of all things, and is true, and is not falsehood, even as it hath taught you, abide in him. And now, *my children*, abide in him; that, when he shall be manifested, we may have confidence, and may not be ashamed before
- VOL. II. H h him

23. *Hath not the Father.*] Hath not the Father's favour and love. See 2 John 9. This verse illustrates the last clause in the foregoing verse.

24. *Let that &c.*] That doctrine.

27. *Teach you.*] Because the Spirit inspires you with the knowledge of evangelical truths. See v. 20. 1 Cor. xii. 8, 10.

Even as it hath taught you.] *Kai* may be considered as redundant.

Abide in him.] As *αἰν' αὐτοῦ* at the beginning of the verse refers to Christ, see v. 20, the pronoun may well have the same reference here: a construction which is confirmed by the following verse. *Μετέτις*, the future, is used for the imperative: and the various reading *μετέτις* seems to be an explanation.

28. *Abide in him.*] This is a repetition with a strong enforcement.

CHAP.
II.

29 him at his appearance. If ye know that he is
CHAP. righteous, be assured that every one who doeth
III. righteousness is born of him.

I Behold what great love the Father hath bestowed on us, that we should be called *the* children of God: the world therefore knoweth us not, because it knew Him not.

2 Beloved, now we are *the* children of God, and it hath not yet been manifested what we shall be: [but] we know that, when He shall be manifested, we shall be like him; for we shall see him
3 as he is. And every man who placeth this hope in Him, purifieth himself, *even* as * *Christ* is
4 pure. Whosoever committeth sin, transgresseth the law also: for sin is a transgression of the law.

And

* Gr. *He*.

29. *Be assured.*] So Wakefield: and we find *know* ye in the margin of the common version.

Is born of him.] Is born anew of Christ, and of the Spirit given by him. John iii. 5, 6. I interpret ἐκ αὐτοῦ of Christ, because the close of the preceding verse refers to Christ; *παρρησία* not being applied to God's manifestation of himself at the last day. And yet I do not find that the phrase *to be born of Christ* occurs elsewhere.

1. *Be called.*] That is, actually become.

2. *When he shall be manifested.*] When God shall appear. Titus ii. 13.

We shall be like him: for &c.] Our bodies shall be spiritualized: for we shall be enabled to see him as he is, which flesh and blood cannot do. 1 Cor. xv. 50.

3. *In Him.*] In God.

As Christ is pure.] See v. 5. Ἐκεῖνος and αὐτός, in this epistle, are used reverently of God and of Christ.

4. Whereas, on the contrary, whosoever &c.

CHAP.
III.

- 5 And ye know that * *Christ* was manifested to take away [our] sins: and in him is no sin.
- 6 Whosoever abideth in him, sinneth not: whosoever sinneth, hath not seen him, nor known him.
- 7 *My children*, let no man deceive you. He that doeth righteousness is righteous, as † *Christ* is
- 8 righteous: he who committeth sin, is of the devil; for the devil hath sinned from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the
- 9 devil. Whosoever is born of God, doth not commit sin; for his seed abideth in him: and he
- 10 cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God; nor he who loveth not

H h 2

his

* Gr. *He.* † Gr. *He.*

6. *Hath not seen him nor known him.*] Hath seen and known Christ in vain. Perhaps some false teachers boasted that they had seen Christ in the flesh.

7. *Deceive you.*] Some had taught otherwise: see James ii. 14: and the matter was of the most important nature.

8. *From the beginning.*] He introduced sin into God's creation. *Ἀμαρτάνειν* may import, "hath sinned from the beginning, and still continueth to

sin."

The works of the devil.] Sin and misery.

9. *Is born of God.*] Is admitted into God's family by baptism, so as to be a true disciple of Christ. John i. 12, 13. c. iv. 7. v. 1, 4, 18.

His seed.] The word of the gospel. 1 Pet. i. 23.

He cannot sin.] He will not sin; he is strongly indisposed to sin; he keepeth himself from sinning: c. v. 18.

CHAP.
III.

11 his brother. For this is the * charge which ye
 heard from the beginning, that we love one ano-
 12 ther. Not as Cain, *who* was of that Evil One,
 and slew his brother. And why did he slay
 him? Because his own works were evil, and his
 13 brother's righteous. Wonder not, [my] bre-
 14 thren, if the world hate you. We know that we
 have passed over from death to life, because we
 love the brethren. He who loveth not [*his bro-*
 15 *ther*] abideth in death. Whosoever hateth his
 brother is a murtherer: and ye know that no
 murtherer hath everlasting life abiding in him.
 16 Hereby we know love, because *Christ* laid down
 his life for us: and We ought to lay down *our*
 17 lives for the brethren. But whosoever hath the
 good things of the world, and seeth his brother
 † in need, and shutteth up his bowels *of compas-*
sion from him, how abideth the love of God in
 18 Him? [My] children, let us not love in word
 19 and in tongue, but in deed and in truth. And
 hereby

* Or, *commandment*. † Gr. *having need*.

11. *The charge.*] Delivered by the preachers of the gospel: the precept enjoined by them.

14. We are conscious to ourselves that we are passed over from a state which subjected to death to a state which promises immortal life. How? Because we have a faith which worketh by love. Gal. v. 6. See v. 19.

15. *Is a murtherer.*] Hath a disposition tending to a great sin.

16. *Love.*] The extent and perfection of love.

18. *And in tongue.*] *Μαθὲ* is here used for *καὶ*, as *μαθὲ* is 2 Pet. i. 8; and the third *μαθὲ* Rev. v. 3. See II. vi. 335.

19. *Hereby.*] By the sincerity of our brotherly love.

CHAP.
III.

hereby we know that we are of the truth, and
 20 shall * assure our hearts before him. For if our
 heart condemn us, God is greater than our heart,
 21 and knoweth all things. Beloved, if our heart
 condemn us not, *then* we have confidence toward
 22 God: and whatsoever we ask, we receive of him,
 because we keep his commandments, and do those
 23 things which are pleasing in his sight. And this is
 his commandment, that we should believe in the
 name of his Son Jesus Christ, and should love
 one another as he hath given us commandment.
 24 And he that keepeth his commandments abideth
 in Him, and He in him. And hereby we know
 that he abideth in us, by the Spirit which he
 A P. IV. hath given us.

I Beloved, believe not every spirit, but try the
 spirits whether they be of God: because many
 false prophets are gone out into the world.
 Hereby

* Or, *persuade*.

Shall assure.] Shall persuade,
 satisfy, quiet our hearts; that
 we shall receive God's final
 approbation. See c. ii. 10. v.
 14.

20. The second *ἐτι* is omit-
 ted in MS. Alex. in one other,
 and in Oecumenius. Some
 conjecture that we should read
ἐτι. It may be redundant.

22. *Whatsoever we ask.*]

These words may be restrained
 to the age of supernatural gifts,
 when prayers for working mi-
 racles on fit occasions were
 heard. See Mark xi. 24. John
 xiv. 13. xv. 7. xvi. 23. Or
 they may import that God will
 grant to the prayers of good
 men things expedient for them.
 See Obs. 173.

CHAP.
IV.

2 Hereby ye know the Spirit of God : every spirit
 which confesseth that Jesus Christ is come in the
 3 flesh, is of God. And every spirit which con-
 fesseth not Jesus, is not of God. And this is
 that *spirit* of antichrist, of which ye have heard
 that it should come ; and it is in the world now
 4 already. Ye are of God, *my* children, and have
 overcome them : for he that is in you is greater
 5 than he that is in the world. They are of the
 world : therefore they speak of the world, and
 6 the world heareth them. We are of God. He
 that knoweth God, heareth us : he that is not
 of God, heareth us not. Hereby we know the
 spirit of truth, and the spirit of error.

7 Beloved, let us love one another : for love is of
 God : and every one that loveth is born of God,
 8 and knoweth God. He that loveth not, hath
 9 not known God ; for God is love. Herein the
 love of God was manifested toward Us ; that God
 sent his only-begotten Son into the world, that
 we

2. Every person, claiming inspiration, who constantly makes this profession in your assemblies and to the world, not dreading reproach and danger, and whose claim the Discerner of spirits allows, may be considered by you Christians as really actuated by the Spirit of God. See 1. Cor. xii. 3. and v. 15.

Ye know.] See v. 6.

3. *Ye have heard.*] From the predictions of Christ and of his Apostles. See on c. ii. 18.

4. *And have overcome them.*] Antichrists ; implied in the foregoing verse.

6. *Hereby we know &c.*] Hearing or rejecting us is another test of spiritual persons. See 1 Cor. xiv. 37.

CHAP.
IV.

- 10 we might live through him. Herein is love ;
not that We loved God, but that He loved Us,
and sent his Son *to be* a propitiation for our sins.
- 11 Beloved, if God so loved Us, We also ought to
12 love one another. No man hath seen God at any
time. If we love one another, God abideth in
us, and the love of him is perfected in us.
- 13 Hereby we know that we abide in him, and He
in us, because he hath given us of his Spirit.
- 14 And we have seen, and we bear witness, that
the Father sent the Son *to be the* Saviour of the
15 world. Whosoever shall confess that Jesus is the
Son of God, God abideth in him, and he in
16 God. And we have known and believed the
love which God hath to us. God is love : and
he that abideth in love, abideth in God, and God
17 in him. Hereby love is perfected among us ;
to the end that we may have confidence in the
day of judgement : because as He is, so are we
18 in this world. There is no fear in love ; but
perfect love casteth out fear : because fear hath
torment :

12. *Is perfected.*] Attains judgement, because in this
its perfection, evidences itself world we imitate the benevo-
in the best manner. See c. ii. lence of God.

5.

14. *We have seen.*] We We may render, " so that
Apostles have seen. we shall have boldness &c."
For *ita* expresses the conse-
quence.

17. By abiding in the love
of our brother, love toward
God is perfected in us : see v.
12 : to the end that we may
have boldness in the day of

18. *No fear.*] No abject
servile fear, no slavish dread of
displeasure and of punishment.

CHAP.
IV.

torment : wherefore he that feareth is not made
 19 perfect in love. We love [Him,] because He
 20 first loved us. If a man say, " I love God,"
 and hate his brother, he speaketh falsely : for he
 who loveth not his brother, whom he hath seen,
 how can he love God, whom he hath not seen?

21 And we have this commandment from Him, that
 CHAP. V. he who loveth God, love his brother also.

1 Whosoever believeth that Jesus is the
 Christ, is born of God; and whosoever loveth
 him that begat, loveth him also that is be-
 2 gotten by him. Hereby we know that we
 love the children of God, when we love God,
 3 and keep his commandments. For this is the
 love of God, that we keep his commandments:
 and his commandments are not grievous.
 For

Wherefore.] This seems to
 be the force of *δι*, as Luke
 xiii. 7.

19. *We love &c.]* Some
 read, *ἡμεῖς ὁ*, the respectable
 authorities for which reading
 Griesbach has omitted. But
 St. John frequently omits the
 connexive particles.

The assertion, *We love &c.*
 is a just and sober one; not
 requiring too high perfection
 from human nature.

We may render, Let us
 love &c.

20. *Whom he hath seen.]*
 Whom the bent of his nature,
 and mutual intercourse, induce

him to love.

21. And he also asserts a
 falsehood, because no one who
 loves God can violate his pre-
 cepts.

1. *Is born of God.]* Because
 by his sincere faith he evi-
 dences an honest and good
 heart.

2. By this we know that we
 have a true love of mankind,
 founded on a right and steady
 principle, when &c.

3. I say, " and keep his
 commandments." For this is
 the true love of God, that &c.

Are not grievous.] Like the
 heavy yoke of the law.

CHAP.
V.

- 4 For * whatsoever is born of God, overcometh
the world : and this is the victory which over-
5 cometh the world, *even* our faith. Who is he
that overcometh the world, but he who believ-
6 eth that Jesus is the Son of God ? This is he who
came † with water and blood, *even* Jesus Christ :
not with water only, but with water and blood.
7 And it is the Spirit which beareth testimony ; for
8 the Spirit is Truth. For there are three who
bear testimony, the Spirit, and the Water, and
9 the Blood : and these three agree in one. If we
receive the testimony of men, the testimony of
God

* Or, *whosoever*. † *Rom. xiv. 20.* Or, to cleanse us *by*.

4. They are not grievous.
For the faithful disciple of
Christ can obey them.

Whatsoever.] That is, who-
soever.

5. The important assertion is
inculcated by a lively interro-
gation.

6. *With water.*] To cleanse
us through the washing of re-
generation.

And blood.] Shed that he
might reconcile us to God,
seal his doctrine, and demon-
strate his integrity.

Not with water only &c.] St. John emphatically repeats
the truth advanced by him.

Which beareth testimony.] By
its original effusion, by its ex-
tensive communication, and by
its various operations.

Is Truth.] Is Truth itself.
3 John 12. In both places
Truth seems to be personified.

7, 8. For the three, men-
tioned *v. 6*, the Spirit, the
Water, and the Blood, bear
testimony that Jesus is the Son
of God : *v. 5* : and these three
unite in one testimony.

Jeffries and Benson rightly
understand *the Water* of the
testimony given to Christ at
his baptism : *Matth. iii. 16,*
17 : and *the Blood*, of the testi-
mony given to him at his cru-
cifixion : *Matth. xxvii. 45, 51,*
52.

9. *The testimony of men.*] As
we do in ordinary and in judi-
cial affairs ; and as the law of
Moses requires : *Deut. xix.*
15.

CHAP.
V.

God is greater : for this is the testimony of God,
 10 which he hath testified of his Son. He who believeth on the Son of God, hath the testimony in himself: he who believeth not God, maketh him false, because he believeth not the testimony
 11 which God hath testified of his Son. And this is the testimony, that God hath given to us everlasting life; and this life is through his Son.
 12 He that hath the Son, hath life; *and* he that
 13 hath not the Son of God, hath not life. These things I write unto you, that ye may know that ye have everlasting life, who believe in the name of the Son of God.

14 And this is the confidence which we have * in Him; that, if we ask any thing according to his will,

* Gr. toward.

10. *Hath the testimony in himself.*] Three interpretations have been given of this passage. Retaineth this united testimony with firm assent in himself. See *ix*, 1 Tim. i. 19. iii. 9. Or, Hath this united testimony in himself, by the extraordinary gifts of the Spirit, very generally communicated in that age. See Rom. viii. 16. c. ii. 20, 27. iii. 24. Or, Hath this united testimony in himself, by the change of mind and conduct which it effects in him. See Benson and Doddridge.

11. *The testimony.*] The great truth which is testified.

12. *He that hath the Son.*] That practically believeth in the son: v. 10: and thus hath his favour and love.

The 12th and 13th verses are an incidental enlargement on the close of v. 11.

14. *In Him.*] In God. See v. 11.

Any thing.] If we properly ask the power of working miracles, James v. 15, v. 16; spiritual wisdom, James i. 5; ability to interpret tongues, 1 Cor. xiv. 13.

CHAP.
V.

- 15 will, he heareth us. And if we know that he
 heareth us, whatsoever we ask, we know that we
 16 have the petitions which we ask of him. If any
 man see his brother sin a sin *which is* not unto
 death, he shall ask, * and shall obtain life
 for him; for them, *I say*, who sin not unto
 death. There is a sin unto death: I do not
 17 say that he shall request for it: all unrighteous-
 ness is sin: and there is a sin not unto death.
 18 We know that whosoever is born of God sinneth
 not;

* Or, *and God will give him life; them, I say, &c.*

15. Now, if he hear us favourably, we know that he hath power to do what we ask, however astonishing the miracle may be.

16. *Not unto death.*] A sin in consequence of which a disease was judicially inflicted, which disease appeared, by the revelation of the Spirit made to the person about to pray, or to some other Christian disciple, not to be unto death; such an one may be miraculously restored to immediate health. Compare James v. 14, 15: and see Obs. 173.

That in the Apostolical age diseases were inflicted in conse-

quence of sin, see 1 Cor. v. 5. xi. 30. 1 Tim. i. 20. They were inflicted either immediately by the Deity himself, or by means of those whom he enabled to know the hearts of men; and they were designed to impress awe and conviction at that peculiar season.

There is a sin unto death.] As aggravated apostacy, blasphemy against the Holy Spirit. God will reveal by the impulse of his Spirit that prayers ought not to be offered up for the miraculous recovery of such.

17. There is a difference in the degrees of sin.

not; but he that is born of God * keepeth himself, and the Evil One † toucheth him not.
 19 We know that we are of God; and the whole
 20 world lieth in evil. And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true: and we are in Him that is true, through his Son Jesus Christ. This is the true God, and everlasting

* *Guardeth.* S. 74. † *Hurteth.* S. 74.

18. *Keepeth himself.*] With care and vigilance; which is the reason why he sins not wilfully, and so as to draw down the divine judgements on him.

Toucheth him not.] He is not delivered over to Satan, or to temporal evil. 1 Tim. i. 20.

19. *Lieth in evil.*] Aboundeth in wickedness. Wetstein's quotation from Euripides, *κακοῖς κείσθαι*, shew that this translation is defensible.

20. *Is come.*] In the Greek, the present tense is used for the past: as c. ii. 8. iii. 8.

Know Him that is true.] Many MSS. and versions add *Θεὸν* after *ἀληθινόν*. This may be a gloss; but the addition shews how the passage was understood.

And we are in Him that is true.] We have the knowledge and favour of the true God.

He that is true must be different from the person who gave men an understanding to know him.

Through his son Jesus Christ.] By means of, by the manifestation of, his son Jesus Christ. This rendering occurs in our old English bibles. See the editions of 1549, 1551, 1568.

See also Grotius, L'Enfant and Beaufobre, and Benson.

This is the true God &c.] By Him that is true I mean the true God, and the Giver of everlasting life. See John xii. 50. xviii. 3. v. 11. Grot. and Whitby's Last thoughts, 2d. ed. p. 86. Or, This is the true God, and *this Jesus Christ* is everlasting life. C. i. 2.

That *ἔτος* sometimes refers to the remote antecedent, see Acts ii. 22, 23. vii. 18, 19. 2 John 7. Grotius refers to Acts viii. 26. x. 6. There is the following

CHAP.
V.

21 lasting life. *My children, keep yourselves from idols.*

ing passage in Xenophon :
 Παρὰ μὲν Κυρίου, δὲ ἄλλῃ ὁντος, ὕδεις
 ἀπὸ πρὸς βασιλείᾳ· πλὴν Ὁροῦσας
 ἐπιχειρήσει· καὶ ὕτος δὲ, [sc. βασι-
 λεύς] ὃν ᾤτο πιστὸν οἱ εἶναι, ταχὺ
 αὐτὸν ὑπὲρ Κυρίου φιλαίτερον ἢ ἑαυτῷ.
 Anab. i. p. 102. 4to ed. Hutch-
 inson.

21. Adhere therefore to the
 worship and love of the true
 God, and avoid the great sin of
 idolatry.

Hence it follows that this
 epistle could not have been
 written to Jewish Christians
 alone.

T H E

SECOND EPISTLE

O F

J O H N.

CHAP.

I.

I **T**H E elder to the elect lady and her children,
whom I love in truth; and not I only, but all
2 those * likewise who know the truth; because
of the truth which abideth in us, and *which* will
3 be with us for ever: favour, mercy, *and* peace
be

* S. 59.

1. *In truth.*] Truly and sincerely. 1 John iii. 18. Or, in the truth of the gospel: as a Christian. The article is omitted v. 4, and 3 John 3.

2. *Because of the truth, &c.*]

Because ye profess with me the evangelical truth &c.

Which will be with us for ever.] From which we shall never fall away.

be with you, from God the Father and from [the Lord] Jesus Christ the Son of the Father, in truth and love.

- 4 I rejoiced greatly, that I found *some* of thy children walking in the truth, according as we have received commandment from the Father.
- 5 And now I beseech thee, lady, not as writing to thee a new commandment, but that which we had from the beginning, that we love one another.
- 6 And this is love, that we walk according to his commandments. This is the commandment; as ye have heard from the beginning, to
- 7 the intent that ye should walk in it. For many deceivers have * entered into the world, who confess not *that* Jesus Christ *is* come in the flesh. Such an one is a deceiver, and an antichrist.
- 8 Take heed to yourselves; that we lose not those things which we have done, but that we receive
a full

* Or, *gone forth*. MSS.

3. *Be with you.*] *ἔσται* is used imperatively, like the Hebrew future.

In truth and love.] You continuing to believe the truth, and to practise love.

6. *According to his commandments.*] Relating to our fellow-creatures.

This is the commandment &c.] This is the important commandment; as indeed ye have heard from the first preaching of the gospel, to the end that

ye should observe it.

The common version supposes that *ἡμεῖς* is placed before *καθὼς*, agreeably to six MSS. which may be considered as explanatory of the supposed construction.

7. I write thus of the truth and of love. For &c.

Such an one.] *οὗτος* is used distributively.

8. *That we lose not &c.*] MSS. thrice correct the change of person; but unnecessarily.

- 9 a full reward. Whosoever transgresseth, and
 abideth not in the doctrine of Christ, hath not
 God. He that abideth in the doctrine of Christ,
 10 * hath both the Father and the Son. If any
 one come unto you, and bring not this doctrine,
 receive him not into *your* house, nor greet him.
 11 For he who greeteth him, is a partaker of his
 evil deeds.
 12 Having many things to write unto you, I
 would not *write* with paper and ink: for I hope
 to come unto you, and speak † face to face, that
 13 ‡ our joy may be full. The children of thine elect
 sister salute thee.

VOL. II.

I i

* S. 57. † Gr. *mouth to mouth*. ‡ Or, *your*. MSS.

10. *Unto you.*] The exhortation extends itself to all Christians who read this epistle.

This doctrine.] The doctrine implied in v. 9. If any come to you as a Teacher, and transgress the bounds of duty, and renounce the true doctrine

of Christ, he is a Deceiver and an Antichrist, and not entitled to your hospitality and good wishes for his success.

11. *Of his evil deeds.*] Of his vicious practice, and corrupt and pernicious doctrines.

THE
THIRD EPISTLE
OF
JOHN.

1 THE elder to the beloved Gaius, whom I love in truth.

2 Beloved, I wish that thou mayest prosper in all things, and be in health, *even* as thy soul prospereth. For I rejoiced greatly, when the
3 brethren came and bare testimony of the truth which is in thee, according as thou walkest in

I i 2

the

1. *Gaius.*] St. Paul mentions one of this name, who was remarkable for his hospitality. Rom. xvi. 23. See v. 5, 6.

3. My affection toward you

being sincere. For &c.

Of the truth &c.] Of the true evangelical doctrine; which you not only profess, but exemplify in your conduct.

4 *the* truth. I have no greater joy than *in* these things, to hear that my children walk in *the* truth.

5 Beloved, thou doest * faithfully, whatsoever thou doest to the brethren and to strangers;

6 who have borne testimony of thy love before the church: whom if thou conduct on their journey in a manner worthy of God, thou wilt do well.

7 Because they went forth for the name *of* God,

8 taking nothing from the gentiles. We ought therefore to receive such; that we may be † fellow-labourers for *the* truth.

9 I would have written to the ‡ church: but Diotrephes, who loveth to have the preeminence
10 among them, receiveth us not. Wherefore, if I come, I will call to remembrance his deeds which he doeth, tattling against us with evil words: and, not content herewith, he receiveth not the brethren himself, and forbiddeth those that

* Or, *as becometh a Believer.* † S. 75. ‡ Or, *congregation.*

6. *In a manner worthy of* forsit. *God.]* Whose servants they are, and whose gospel they preach.

7. *They went forth.]* To preach Christ.

9. *I would have written.]* The past tense has often this force among the Hebrews. Some MSS. supply *am*, shewing how they understood the tense; and some translate, *scripsissem*

10. *I will call to remembrance:]* The Greek word may signify, "I will suggest to his remembrance and to that of others," or, "I will remember." There is a mildness in the mode of expression.

Tattling against us.] MS. C. reads *eis hmas*.

that would, and casteth *them* out of the church.

11 Beloved, imitate not that which is evil, but that which is good. He that doeth good, is of God: *but* he that doeth evil, hath not seen God.

12 Demetrius hath a good testimony from all *men*, and from the Truth itself: and we also bear *him* testimony; and ye know that our testimony is true.

13 I had many things to write; yet I will not
14 write to thee with ink and * pen: but I hope that I shall shortly see thee, when we shall speak † face to face. Peace *be* to thee. *Our* friends salute thee. Salute the friends by name.

* Gr. *reed.* † Gr. *mouth to mouth.*

Casteth them out.] In like manner the word denotes excommunication, John ix. 34, 35.

11. *Hath not seen God.*] As represented by the preachers of the gospel: is a stranger to his perfections and will.

T H E
G E N E R A L E P I S T L E

O F

* J U D E.

1 [†]J U D E, a [‡] servant of Jesus Christ, and
brother of James, to the called *brethren that are*
sanctified § in *the knowledge of* God the Father,
and preserved || in *the faith of* Jesus Christ:
2 mercy, and peace, and love, be multiplied unto
you.

Beloved,

* Or, *JUDAS.* † Or, *JUDAS.* ‡ Or, *slave.* § Or,
by *God the Father.* || Or, by *Jesus Christ.*

1. *Jude.*] Jude, or rather
Judas, was son of Alpheus, and
brother of James the less, or
younger. He was also called
Lebbeus and Thaddeus.

The translation of this verse

supposes that a comma is placed
at *την ἐπιστάμην.*

Preserved.] Notwithstanding
the many corruptors of the
Christian doctrine.

- 3 Beloved, while I gave all diligence to write
 unto you of the common salvation, it became ne-
 cessary for me to write unto you, and exhort you,
 that ye should earnestly contend for the faith
 4 which was once delivered to the saints. For
 some men have crept in privily, who were before,
 of old, * set forth for this condemnation, un-
 godly men, turning the favour of our God into
 lasciviousness, and denying the only Sovereign,
 5 and our Lord Jesus Christ. Now I desire to re-
 mind you, who once knew this, that the Lord,
 having saved *his* people out of the land of Egypt,
 afterward destroyed those who believed not.
 6 And the angels who kept not their † first state,
 but left their own habitation, he hath reserved
 in eternal chains, under darkness, to the judge-
 7 ment of the great day. *Even* as Sodom and Go-
 morrha, and the cities about them which in like
 manner with them gave themselves over to un-
 cleanness,

* Or, *described*, or, *written of*. † Or, *high state*.

4. *Who were before, of old, set forth.*] Or, who were long since prophesied of: in the prophecy of Enoch, quoted v. 14, 15: or, in the writings of Moses, who foretels the punishment of wicked Jews: Deut. xxviii. xxxii: or, in the ancient apocryphal book to which it has been supposed that both St. Jude, and St. Peter in his second epistle, are indebted for some similar passages.

For this condemnation.] Now begun in the calamities which precede the destruction of Jerusalem; and which will end in the heaviest punishment here and hereafter.

6. *But left their own habitation.*] Their abode in heaven, where they ministered to God.

7. *With them.*] With the inhabitants of Sodom and Gomorrha.

cleanness, and went after * abominable desires,
 are set forth for an example, suffering the venge-
 8 ance of everlasting fire. In like manner also
 these dreamers defile the flesh, set at nought do-
 9 minion, and blaspheme dignities. Yet Michael
 the archangel, when, contending with the devil,
 he disputed about the body of Moses, durst not
 bring against him a blaspheming accusation, but
 10 said; "The Lord rebuke thee." But these
 blaspheme what they understand not: but what
 they know naturally, as brute creatures, in these
 11 things they corrupt themselves. Alas for them!
 because they have gone in the way of Cain, and
 rushed after the error of Balaam for reward, and
 destroyed themselves † by gainsaying like Ko-
 12 rah. These are blemishes in your love-feasts,
 when they banquet with you, feeding themselves
 without ‡ fear: *they are as clouds without water,*
 carried

* Or, *followed unnatural passions.* Gr. *other flesh.* † Gr. *in the gainsaying of Korah.* ‡ Or, *reverence.* Or, *restraint.*

Everlasting fire.] Everlasting in its effects; the cities having been finally destroyed.

9. This was probably taken from the apocryphal book before mentioned. We may be instructed by the moral, without admitting the fact. Some suppose a reference to Zech. iii. 1—3. Origen thought that St. Jude might refer to a book called the Assumption, or

Ascension, of Moses. See Lardner's Suppl. to Cred. iii. 342.

Durst not.] Because it would have been indecent, and displeasing to God. Tillotson's Sermons. Fol. i. lxxii. p. 536. London. 1712.

11. *Destroyed themselves.*] Have involved themselves in certain destruction. John xvii. 12.

CHAP.

I.

carried aside by winds; *as* trees whose fruit
 withereth, barren, twice dead, plucked up by
 13 the roots; *as* raging waves of the sea, foaming
 out their own shame; *as* wandering stars, to
 whom the * blackness of darkness is reserved for
 14 ever. Now Enoch, the seventh from Adam,
 prophesied to these also, saying; " Behold, the
 " Lord cometh † with ten thousands of his saints,
 15 " to execute judgement upon all, and to convict
 " all the ungodly [among them] of all their un-
 " godly deeds which they have committed, and of
 " all the hard *speeches* which ungodly sinners have
 16 " spoken against him." These are murmurers,
 complainers, walking after their own *evil* desires:
 and their mouth speaketh very swelling words,
 and they respect *the* persons of men for the sake
 17 of gain. ‡ But, beloved, remember Ye the words
 which have been spoken before by the apostles of
 our

* Or, *black darkness*. † Gr. *with his holy myriads*. ‡ Or,
But as for You, beloved, remember the words. See S. 31.

12. *Barren.*] The Apostle
 may be supposed to correct him-
 self. " Indeed, without any
 fruit which may be blasted."

14. *To these also.*] His pro-
 phesy is an admonition to these
 men, as well as to ungodly
 men before the flood.

Cometh.] ἥλθς, is come.

That is, in the prophetic lan-
 guage, " will certainly come."

16. *Respect the persons of men.*]
 See the Greek, Lev. xix. 15.

They have a culpable respect
 of persons, whether in judicial
 or common affairs; not regard-
 ing justice or desert, but their
 own gain.

18 our Lord Jesus Christ; how they told you that
there should be scoffers in the last time, walking
19 after their own * ungodly desires. These are they
who separate [themselves,] animal, not having
the Spirit.

20 But Ye, beloved, building up yourselves in
your most holy faith, praying through the Holy
21 Spirit, keep yourselves in the love of God,
looking for the mercy of our Lord Jesus Christ
22 to everlasting life. And † on some have pity,
23 making a difference: ‡ and save others [with
fear,] snatching *them* out of the fire; hating even
the vest defiled by the flesh.

24 Now unto Him that is able to keep you free
from falling, and to present *you* spotless before his
25 glory with exceeding joy, to the only God, our
Saviour, *be* glory and majesty, dominion and
power, both now and throughout all ages.
Amen.

* Gr. *desires of ungodliness*. † Or, *And some rebuke, making
&c.* MSS. ‡ Or, *and save others, snatching them out of the
fire; and on others have pity with fear; hating &c.* MSS.

18. *Scoffers.*] See 2 Tim. iii. 1—5. 2 Pet. iii. 2, 3. Hence it seems probable that St. Jude had seen St. Peter's second epistle.

In the last time.] Of the Jewish œconomy. 1 John ii.

18. Benson. But rather; under the gospel-covenant, God's final dispensation to mankind. See Acts ii. 17. 2 Tim. iii. 1. Hebr. i. 2. 1 Pet. i. 20. 2 Pet. iii. 3.

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C

T H E
R E V E L A T I O N
O F
St. J O H N

CHAP.

I.

I THE Revelation of Jesus Christ, which God gave him, that he might shew to his servants things which must shortly come to pass; and he

“ This prophecy was designed as a standing monument for the church, to know what destinies attend it: and that, when men should suffer for the name of Christ, they might here find some consolation, both for themselves and the church: for themselves, by the prospect and certainty of a reward; for the church, by the testimony that Christ never forsakes it, but will conquer at last.” Daubuz: p. 1051.

“ The reason of the obscurity of these prophecies is, that a great part of them being about things which were shortly to be fulfilled by the Romans, and St. John speaking of these as the enemies of God, by whom they were also suddenly to be destroyed, it was not safe either for himself, or for others to whom he communicated these prophecies, that the matter of them should be more clearly represented; lest the book, falling into the hands of the Romans, should be a means to enrage them.” Le Clerc on c. xiii. 18. He adds, that “ the want of historical records may be a hindrance to our understanding these predictions.”

I. *Shortly.*] Some of the fulfilled. So v. 3. events would soon begin to be

CHAP.

I.

he sent and signified *it* by his angel to his servant John : who hath *thus* testified of the word of God, and of the testimony *given* to Jesus Christ, *even* whatever things he saw. Happy is he that readeth, and those that hear, the words of this prophecy, and * keep the things written in it : for the time is near.

John to the seven churches which are in Asia : favour *be* to you, and peace, from *Him* that is, and that was, and that is to come ; and from the seven spirits which [are] before his throne ; and from Jesus Christ *who is* the faithful witness, the first-born † from the dead, and the prince of the kings of the earth.

To him that loveth us, and hath washed us from our sins by his own blood, and hath made us kings and priests to his God and Father ; to him

* Or, *observe*. Or, *perform*, c. ii. 26. † Or, *of*. MSS.

3. *Those that hear.*] Manuscript books were valuable and scarce in those times ; and all apostolical writings were read in Christian assemblies. Bishop Newton.

Keep the things &c.] Observe the admonitions and precepts : which there is immediate necessity for observing.

4. *The seven Spirits.*] See v. 20. iii. 1. iv. 5. v. 6. viii. 2, 6. xv. 1, 6, 7. xvi. 1. xvii. 1. xxi. 9. They seem to be those seven ministering Spirits

whom St. John saw discharging separate offices in subsequent revelations made to him.

5. *Hath made us.*] *Καὶ ἐποίησεν* is a Hebraism for *καὶ ποιήσαντι*.

Kings and priests.] See 1 Pet. ii. 9. But c. v. 10 is favourable to the opinion that the word *Kings* refers to the millenium. *Βασιλείαν ἱερῆς*, that is, *ἱερῶν*, says Wetstein, is the reading of best authority here. *Βασιλείαν καὶ ἱερῆς* is one reading, c. v. 10.

CHAP.
I.

him *be* glory and dominion for ever and ever.
Amen.

7 Behold, he will come with clouds ; and every
eye will see him, and *those* also who pierced him :
8 of him. Even so, Amen. “ I am Alpha and
“ Omega,” saith the Lord God, that is, and was,
and that is to come, the Almighty.

9 I John, your brother and companion in the
affliction, and kingdom, and patience of Jesus
Christ, was in the island which is called Patmos,
for the word of God, and for *my* testimony to
10 Jesus [Christ.] I was in the Spirit on the Lord’s
day ; and heard behind me a loud voice, as of a
trumpet,

7. *Who pierced him.*] Those
who crucified him, and caused
his side to be pierced.

Will lament because of him.] The Jews, and all men, will
lament, at the last day, that he
was treated with such indignity
and cruelty when he dwelt on
earth. Some render “ all the
tribes of the land ;” thus limit-
ing the words to the Jews on
their destruction by the Ro-
mans. See Matth. xxiv. 30.

8. The most earnest atten-
tion should be given to these
prophecies, as they proceed
from me who am &c.

Alpha and Omega.] I existed
before the creation of the world,
and shall exist after its dissolu-
tion. The phrase is equivalent
to “ the beginning and the

end,” or, “ the first and the
last.” These words may be at-
tributed to Him that is, was,
and is to come : v. 4.

9. *Patmos.*] He was ba-
nished to that island in the reign
of Domitian, A. D. 95, as
some learned men think.

Others prefer the reign of
Nero : and therefore suppose
that this book was written be-
fore the destruction of Jerusa-
lem. See v. 7. ii. 9. iii. 9.
xxii. 7, 12, 20. But the se-
ven Asiatic churches could
scarcely be settled so early.

10. *I was in the Spirit.*] See Acts xi. 5. The Spirit
presented a vision to my mind,
not a real scene. See Dod-
dridge on c. iv. 2.

CHAP.
I.

11 trumpet, saying ; “ What thou seest, write in a
 “ book, and send *it* to the seven churches ; to
 “ Ephesus, and to Smyrna, and to Pergamus,
 “ and to Thyatira, and to Sardis, and to Phila-
 12 “ delphia, and to Laodicea.” And I turned to
 see * *whence* the voice *came* which spake to me :
 and, when I had turned, I saw seven golden
 13 † lampstands ; and in the midst of the seven
 lampstands, *one* like *the* Son of man, clothed
 with a garment down to the feet, and girt
 14 about *his* breast with a golden girdle. And his
 head and *his* hair *were* white, as white wool, or
 15 snow : and his eyes *were* as a flame of fire ; and
 his feet like fine brass, as if they had been puri-
 fied in a furnace ; and his voice as the sound of
 16 many waters. And he had in his right hand se-
 ven stars : and out of his mouth went a sharp
 two-edged sword : and his countenance *was* as
 17 the sun shineth in his strength. And, when I
 saw him, I fell at his feet as dead. And he put
 his right hand upon me, saying [unto me,]
 18 “ Fear not : I am the first, and the last ; and
 “ he that lived, and became dead ; and, behold, I
 “ live for ever and ever, and have the keys of death
 “ and

* *So Le Clerc and L'Enfant and Beaufobre translate.* Or, *dis-*
cover. † *Lamp-sconces.* Daubuz, *passim.*

12. *To see.*] Compare Ex- wicked. C. ii. 16.
 od. xx. 18.

16. *Sword.*] To shew that of opening and shutting, of
 he executed judgement on the making alive and destroying.

CHAP.

I.

19 “ and of * the Grave. Write therefore the
 “ things which thou hast seen, and the things
 “ which *now* are, and the things which will be
 20 “ hereafter. *As to* the mystery of the seven

CHAP.

II.

“ stars which thou sawest in my right hand, and
 “ *as to* the seven golden lampstands; the seven
 “ stars are *the* angels of the seven churches, and
 “ the seven lampstands are *the* seven churches.

I “ To the angel of the church at Ephesus
 “ write:” “ These things saith he that holdeth
 “ the seven stars in his right hand, that walketh
 “ in the midst of the seven golden lampstands:
 2 “ I know thy works, and thy labour, and
 “ thy patience, and that thou canst not bear
 “ those that are evil: and thou hast tried those
 “ who say that they are apostles, and are
 3 “ not; and hast found them false: and hast
 “ patience, and hast borne *much* for the sake of
 4 “ my name, and hast not † fainted. Neverthe-
 “ less I have *somewhat* against thee, because thou
 5 “ hast omitted thy first love. Remember there-

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K k

“ fore

* Gr. *Hades*. † Or, *been wearied*.

20. *The mystery.*] The secret symbolical meaning. See c. xvii. 7.

Angels. Either the ministering Spirits employed in the invisible government of these churches; or their visible governors who presided over them.

2. *I know thy works.*] What is said to the angels of the seven churches must be considered as addressed to the churches also.

4. The church of Ephesus did not forsake Jesus Christ; but they remitted the ardour of their love to him.

CHAP.
II.

- ' fore whence thou art fallen, and repent, and
 ' do *thy* first works : or else I will come to thee
 ' [quickly,] and will remove thy lampstand out
 6 ' of its place, unless thou repent. But this
 ' *praise* thou hast, that thou hatest the deeds of
 7 ' the Nicolaitans, which I also hate.' " He
 " that hath an ear, let him hear what the Spirit
 " saith to the churches. To him that overcom-
 " eth I will give to eat of the tree of life which
 " is in the paradise of my God.
 8 " And to the angel of the church at Smyrna
 " write : " ' These things saith the first and the
 9 ' last, who was dead, and lived *again* : I know
 ' thy [works, and] affliction, and poverty, (yet
 ' thou art rich,) and the blasphemy of those
 ' who say that they are Jews, and are not, but
 10 ' *are the* synagogue of Satan. Fear none of those
 ' things which thou art about to suffer. Behold,
 ' the devil is about to cast some of you into pri-
 ' son,

6. *The Nicolaitans.*] The followers of Nicolaus, or Nicolas, held that impure practices were matters of indifference.

It is by no means necessary to suppose that Nicolas the Deacon, mentioned Acts vi. 5, was the author of such a doctrine.

7. *The tree of life.*] An allusion to Gen. iii. 22. The literal sense is: I will give to partake of everlasting life in heaven.

9. *The blasphemy.*] The arrogant and groundless claim of the persecuting Jews to be exclusively the people of God.

Though the power of the Jews to persecute the Christians was weakened after the taking of Jerusalem by Titus, yet their numbers in the provincial Asia must have made them formidable.

10. *The devil.*] Cruel persecutors, the instruments of the devil.

CHAP.
II.

- ‘ son, that ye may be proved ; and ye will have
 ‘ affliction *for* ten days. Be thou faithful unto
 ‘ death, and I will give thee the crown of life.’
 11 “ He that hath an ear, let him hear what the
 “ Spirit saith to the churches. He that over-
 “ cometh shall not be hurt by the second
 “ death.
 12 “ And to the angel of the church at Pergamus
 “ write :” ‘ These things saith he that hath the
 13 ‘ sharp two-edged sword : I know thy works,
 ‘ and where thou dwellest, *even* where the throne
 ‘ of Satan *is* : and yet thou holdest fast my name,
 ‘ and didst not deny faith in me, [even] in those
 ‘ days wherein Antipas *was* my faithful witness,
 ‘ who was slain among you, where Satan dwell-
 14 ‘ eth. Nevertheless I have a few things against
 ‘ thee, because thou hast there such as hold the
 ‘ doctrine of Balaam, who taught Balac to cast
 ‘ a stumbling-block before the sons of Israel, that
 ‘ they might eat things offered to idols, and might
 15 ‘ commit fornication. So hast Thou also such as
 ‘ hold the doctrine of the Nicolaitans in like
 K k 2 ‘ manner.

Ten days.] It is uncertain whether *days* denote *years*; or *ten* denotes *many*; whether the Diocletian persecution, which lasted ten years, is foretold; or whether the words refer to that short persecution during the festival at which Polycarp

suffered. See Daubuz, and Bishop Newton.

11. *The second death.*] The everlasting punishment of wicked men. C. xxi. 8.

14. *Eat things offered to idols.*] Having first sacrificed to them. Daubuz.

CHAP.
II.

- 16 ' manner. Repent therefore ; or else I will
 ' come to thee quickly, and will war against
 17 ' them with the sword of my mouth.' " He
 " that hath an ear, let him hear what the Spirit
 " saith to the churches. To him that overcom-
 " eth I will give *to eat* of the * hidden manna ;
 " and will give him a white stone, and on the
 " stone a new name written, which no man
 " knoweth but he who receiveth *it*.
- 18 " And to the angel of the church at Thyatira
 " write : " These things saith the Son of God,
 ' who hath his eyes as a flame of fire, and whose
 19 ' feet *are* like fine brags ; I know thy works,
 ' and thy love, and service, and faith, and pati-
 ' ence,

* Or, *manna which is laid up.* Wakefield.

17. *Hidden manna.*] The incorruptible manna laid up in the ark : and the symbol of immortality. Daubuz.

A white stone.] White stones were used in acquitting accused persons ; and black, in condemning them. Lowman observes with Dr. Goodman that white stones were given as warrants for receiving the prize at the Grecian games.

Dr. Ward supposes an allusion to the *tesseræ hospitales* of the Romans ; on which two parties wrote their names, and interchanged them for the purpose of preserving friendship be-

tween themselves and their families. *Dissertations* : p. 231.

A new name.] This imports a new quality or state. Thus such as believed in God were called by his name, were his worshippers, subjects, and servants. Thus Abram, Sarai, Simon, &c. were called by new names, when they were placed in new circumstances. The new situation here referred to is that of immortality in heaven. Daubuz.

Which no man knoweth.] At the time when it is given, secret and mysterious to all men but to him who receives it.

CHAP.
II.

- ‘ence, and thy last works, *which are* better than
20 ‘the first. Nevertheless I have *somewhat* against
‘thee, because thou sufferest thy wife Jezebel;
‘who calleth herself a prophetess, and teacheth,
‘and seduceth my servants to commit fornicati-
21 ‘on, and eat things offered to idols. And I
‘have given her * time to repent; and she will
22 ‘not repent of her fornication. Behold, I *will*
‘cast her on a bed of *sickness*, and those who
‘commit adultery with her into great affliction,
23 ‘unless they repent of her deeds. And I will
‘kill her children by the pestilence; and all the
‘churches shall know that I search *the* reins and
‘*the* hearts, and will give unto every one of you
24 ‘according to your works. But to you I say,
‘*even* to the rest at Thyatira, as many as receive
‘not this doctrine, and as have not known the
‘deep things of Satan, as they speak; I will put
‘on

* S. 76.

20. *Thy wife Jezebel.*] Some great and powerful woman of Thyatira, wife to some leading man in that church. Dabuz.

22. *Those who commit adultery with her.*] Who follow the doctrines which she teaches.

Her deeds.] The deeds taught by her.

23. *Pestilence.*] See c. vi. 8.

24. *As they speak.*] The Gnostics called their mysteries the deep things of God, and

the deep things of Bythus. Irenæus ii. 38, 39. Wetstein. Arab. omits *ὡς λέγουσιν*. But perhaps the words refer to the language of sound Christians: “the deep things of Satan, as they are justly called.”

I will put on you none other burthen.] See Acts xv. 28. I will give you no other injunctions than those contained in the apostolical decree. See v. 20.

CHAP.
II.

25 ' on you none other burthen. But what ye have,
 26 ' hold fast, till I come. And he that overcom-
 ' eth, and performeth my works to the end, to
 27 ' him I will give power over the nations ; and
 ' he shall rule them with a rod of iron ; as the
 ' vessels of a potter they shall be broken in
 ' pieces ; even as I have received from my Fa-
 28 ' ther. And I will give him the morning-star.'
 29 " He that hath an ear, let him hear what the
 CHAP. III " Spirit saith to the churches."

I " And to the angel of the church at Sardis
 " write : " ' These things saith he that hath the
 ' seven spirits of God, and the seven stars : I
 ' know thy works, that thou hast * the appear-
 2 ' ance of being alive, and yet art dead. Be watch-
 ' ful, and strengthen the things which remain,
 ' which are ready to die : for I have not found
 3 ' thy works † perfect before my God Re-
 ' member therefore how thou hast received and
 ' heard,

* Or, *the name of living.* † Or, *complete.*

26, 27. The power and rule over the unconverted nations, and the total conquest of such as oppose force, will be granted to the true disciples of Christ when they reign with him on earth. C. v. 10. xx. 4, 9. See Daubuz.
Even as I have received &c.]

Pl. ii. 8, 9.

28. *The morning-star.]* Glories of which that star is a fit emblem. See Dan. xii. 3.

1. *That hath the seven spirits &c.]* See c. i. 4. Whose commands the seven spirits obey.

CHAP.
III.

- ‘ heard, and * keep *those things*, and repent. If
 ‘ therefore thou shalt not watch, I will come on
 ‘ thee as a thief, and thou shalt not know what
 4 ‘ hour I will come on thee. Yet thou hast a
 ‘ few persons in Sardis, that have not defiled
 ‘ their garments : and they shall walk with me
 5 ‘ in white ; for they are worthy. He that over-
 ‘ cometh shall be clothed in white raiment ; and
 ‘ I will by no means blot out his name from
 ‘ the book of life, but I will confess his name
 ‘ before my Father, and before his angels.’
 6 “ He that hath an ear, let him hear what the
 “ Spirit saith to the churches.”
 7 “ And to the angel of the church at Philadel-
 “ phia write :” ‘ These things saith he that is
 ‘ holy, he that is true, he that hath the key of
 ‘ David, he that openeth and none shutteth,
 8 ‘ and that shutteth and none openeth : I know
 ‘ thy works : behold, I have set before thee an
 ‘ open door, which none can shut : for thou hast
 ‘ *but* little power, and yet hast kept my word,
 ‘ and

* Or, *observe*. Or, *perform*.

3. *As a thief.*] Suddenly and unexpectedly.

5. *I will by no means blot his name &c.*] Hence Doddridge infers that the book of life does not signify the catalogue of those whom God has absolutely purposed to save ; but of the heirs of the kingdom of heaven in consequence of their Christian profession.

7. *The key of David.*] The ensign of regal power. See Bishop Lowth on Isai. ix. 6. and Isai. xxii. 22.

8. *An open door.*] Large opportunity of propagating faith in me. 1 Cor. xvi. 9.

But little power.] Hast not numbers, wealth, and sway, to repel persecution.

CHAP.
III.

- 9 ' and hast not denied my name. Behold, I will
 ' cause those of the synagogue of Satan (who
 ' say that they are Jews, and are not, but
 ' speak falsely, behold, I will make them) to
 ' come, and do obeisance before thy feet, and
 10 ' know that I have loved thee. Because thou
 ' hast kept my commandment concerning pati-
 ' ence, I also will keep thee from the hour of
 ' trial, which is about to come on all the world,
 11 ' to try those who dwell upon the earth. I shall
 ' come quickly : hold fast what thou hast, that
 12 ' no man take thy crown *from thee*. Him that
 ' overcometh, I will make a pillar in the temple
 ' of my God, and he shall go out no more : and
 ' I will write upon him the name of my God,
 ' and the name of the city of my God, of the
 ' new Jerusalem, which will come down out of
 ' heaven from my God ; and *I will write upon*
 13 ' *him* my new name.' " He that hath an ear,
 " let him hear what the Spirit saith to the
 " churches."

" And

9. *Do obeisance before thy feet.*] Daubuz observes that the subjection of the Jews to Christians in the flourishing state of Christianity has been very remarkable.

When Adrian humbled and dispersed the Jews, numbers of them may have sought a refuge in the cities of Asia Mi-

nor.

11. *I shall come quickly.*] To try my faithful servants by persecutions.

12. *He shall go out no more.*] This plainly implies an eternal state to be enjoyed in the New Jerusalem. Daubuz.

My new name.] C. xix. 16.

CHAP.
III.

- 14 “ And to the angel of the church at Laodicea
“ write :” ‘ These things saith the * Truth,
‘ the faithful and true witness, the Chief of the
15 ‘ creation of God : I know thy works, that thou
‘ art neither cold nor hot : I would that thou
16 ‘ wert cold or hot. So *then* because thou art
‘ lukewarm, and neither cold nor hot, I will
17 ‘ soon cast thee out of my mouth. Because thou
‘ sayest, ‘ I am rich, and † grown wealthy,
‘ and have need of nothing ;’ and knowest not
‘ that thou art wretched, and pitiable, and poor,
18 ‘ and blind, and naked ; I counsel thee to buy
‘ of me gold purified in the fire, that thou may-
‘ est grow wealthy ; and white raiment, that
‘ thou mayest be clothed, and *that* the shame of
‘ thy nakedness may not appear : and to anoint
‘ thine eyes with eye-salve, that thou mayest see.
19 ‘ As many as I love, I rebuke and chasten : be
20 ‘ zealous therefore, and repent. Behold, I stand
‘ at the door and knock : if any one hear my
‘ voice, and open the door, I will come in to
‘ him,

* Syr. *Amen.* † *Daubuz.*

14. *The Chief.*] The Prince,
or Ruler. Daubuz.

15. *I would that thou wert
cold or hot.*] Coldness, though
not better in itself than luke-
warmness, might have sooner

led the church of Laodicea to
repentance. Dr. Henry More.

This is a mode of expressing
that Christ greatly disapproves
of lukewarmness. Lowman.

CHAP.
III.

‘ him, and will sup with him, and he *shall sup*
 21 ‘ with me. To him that overcometh I will
 ‘ grant to sit with me on my throne; *even* as I
 ‘ also overcame, and sit with my father on his
 22 ‘ throne.’ “ He that hath an ear, let him hear
 CHAP. “ what the Spirit saith to the churches.”

IV.

I AFTER these things I looked, and, behold,
 a door *was* opened in heaven: and the first voice
 which I heard *was* as it were of a trumpet talk-
 ing with me, *and* saying; “ Come up hither,
 “ and I will shew thee things which must be
 2 “ hereafter.” And immediately I was in the
 Spirit: and, behold, a throne was placed in hea-
 3 ven, and *one* sat on the throne. And he who sat
 [was] in appearance like a jasper and a sardius:
 and a rainbow *was* round about the throne in ap-
 4 pearance like an emerald. And round about the
 throne *were* twenty four thrones: and upon the
 thrones

20. *And he shall sup with me.*]
 And I will invite him to a hea-
 venly banquet.

1. *A door.*] An entrance, a
 space.

2. *One sat on the throne.*]
 No name is mentioned; no
 form is described. But the
 person is sufficiently denoted
 by his attributes to be God.
 Daubuz.

“ We are not to imagine,
 says Doddridge, that the per-
 son sitting on the throne, [or

the Lamb,] or the twenty four
 elders, or the four animals,
 were real beings, existing in
 nature; though they repre-
 sented, in a figurative manner,
 things that did really exist. I
 think it—probable that all
 which passed was in the imagi-
 nation of St. John.”

3. The jasper is of a white
 and sky colour, the sardius red,
 and the emerald green. The
 rainbow was a fit emblem of
 God’s veracity. Gen. ix. 13.

CHAP.
IV.

thrones *I saw* twenty four elders sitting, clothed
in white raiment; and on their heads crowns of
5 gold. And out of the throne proceed lightnings,
and thunderings, and voices. And seven lamps
of fire *were* burning before the throne; which
6 are the seven spirits of God. And *there was* be-
fore the throne as it were a * laver of glass, like
crystal: and in the midst of the throne, and
round about the throne, *were* four † living crea-
7 tures full of eyes before and behind. And the
first living creature *was* like a lion, and the se-
cond living creature like a steer, and the third
living creature had a face as a man, and the
fourth living creature *was* like a flying eagle.
8 And the four living creatures had each of them
fix

* Gr. *sea*. † Or, *living beings*. Or, *animate beings*. Or,
animals. *Beings*: Dr. Owen.

4. *Twenty four elders.*] Probably the Ministers of the Christian church are denoted: and the number may be double that of the Jewish tribes, to intimate that the gentiles also had their elders. See c. v. 9.

6. *A laver of glass &c.*] A capacious vessel of glass, the water in which was as clear as crystal: analogous to the laver of brass under the law; in which water was contained to cleanse the priests who ministered before God. Exod. xxxviii. 8. 1 Kings vii. 23: and symbolical of that spiritual purity which was necessary for

exaltation in heaven. Hebr. x. 22.

In the midst &c.] Diametrically placed round about the throne; their bodies being concealed within, and their heads appearing in the circuit. Mede. p. 569, 917.

Four living creatures.] The whole body of the church of God; who serve him in heaven with *strength* of affection, with *perseverance*, with *reason*, and with *swiftness* of obedience: qualities which seem to be signified by the emblems in v. 7. See my note on Ezek. i. 10: and c. v. 9.

CHAP.
IV.

fix wings, *which were* full of eyes round about and within: and they rest not day and night, saying; "Holy, holy, holy, Lord God Almighty; that was, and is, and is to come."

- 9 And when those living creatures give glory, and honour, and thanks, to Him who sat on the
10 throne, who liveth for ever and ever, the twenty four elders fall down before Him who sat on the throne, and worship Him who liveth for ever and ever, and cast their crowns before the throne,
11 saying; "Thou art worthy, O Lord, to receive
" glory, and honour, and power: for thou hast
" created all things, and by thy will they
" * were, and were created."

And

* Or, *are*. MSS.

Full of eyes.] Denoting their knowledge, wisdom, prudence, and foresight. Vitrina. See Ezek. x. 12. By such qualities heaven is attained.

Day and night.] At any time. Heavenly things are spoken of after a human manner. They praise God without ceasing; that is, at stated and fit times.

9, 10. When the multitudes who are made priests to God, c. v. 10, celebrate him at stated times; the twenty

four elders prostrate themselves, acknowledge from whom they have received their crowns, and add their devout praises.

The thrones and crowns shew how eminently the elders are distinguished: but in heaven they cease to lead the prayers and praises of God's worshippers.

Give—fall down.] The futures in the Greek, like those in the Hebrew, have the force of the present tense.

CHAP.
V.

1 And I saw in the right hand of Him who sat
on the throne a book, written within and with-
2 out, sealed with seven seals. And I saw a strong
angel proclaiming with a loud voice; "Who
3 "[is] worthy to open the book, and to loose
" the seals of it?" And none in heaven, or on
the earth, or under the earth, was able to open
4 the book, and to look therein. And I wept
much because none was found worthy to open
5 the book, and to look therein. Then one of the
elders saith to me; "Weep not: behold, the
" Lion of the tribe of Judah, the root of David,
" hath prevailed * *so as* to open the book, and
6 " the seven seals of it." And I beheld, [and
lo,] in the midst between the throne and the four
living creatures, and in the midst between the
elders, a Lamb standing, as if it had been slain,
having

* S. 77.

1. *Of Him who sat on the throne.*] Of God, who alone directs the affairs of futurity, and is able to reveal them. Bishop Newton.

And without.] See my note on Ezek. ii. 10. The roll was written on both sides, which was unusual. But the prophecies contained in it were copious.

3. *Under the earth.*] No deceased man was worthy to be raised for that purpose.

4. *I wept much.*] Knowing what instruction and consolation the church would receive from the contents of the book.

5. *The Lion of the tribe of Judah.*] An allusion to Gen. xlix. 9.

The root of David.] An allusion to Isai. xi. 1.

6. The Lamb stood in the space between the throne and the four living creatures considered as one object, and the twenty four elders considered as another object.

Agnus in area semicirculari, quæ ante thronum Dei erat, & a semicyclo thronorum Presbyterorum describebatur, constitit; ita quidem ut idem throno esset proximus. Wolfius from Vitringa.

CHAP.
V.

having seven horns, and seven eyes; which are the seven spirits of God sent forth into all the
 7 earth. And he came and * took the book out of the right hand of him who sat upon the
 8 throne. And when he had taken the book, the four living creatures, and the twenty four elders, fell down before the Lamb, having every one of them harps, and golden bowls full of † odours,
 9 which are the prayers of the saints. And they ‡ sang a new song, saying; “Thou art worthy
 “to take the book, and to open the seals of it:
 “for thou wast slain, and hast bought us to God
 “by thy blood, out of every tribe, and language,
 10 “and people, and nation; whom thou hast made
 “kings and priests to our God; and they shall
 11 “reign on the earth.” And I looked, and I heard the voice of many angels round about the throne,

* Took it. MSS. † Or, incense. ‡ Gr. sing.

Seven horns and seven eyes.] Emblems of power and wisdom.

8. *Which are the prayers of the saints.]* Which denote that the prayers of God's true worshippers are acceptable spiritual sacrifices.

9. *A new song.]* Called so because adapted to a new occasion.

Hast bought us to God &c.] Therefore the four living creatures, and the twenty four elders, are symbols of persons re-

deemed from among mankind.

10. *And they shall reign.]* The word βασιλεύουσιν, as Wetstein reads, is converted into the future, according to the Hebrew manner. The words seem a reference to the millenary reign.

11. *Angels round about the throne.]* The angels are further from the throne than the twenty four elders. Therefore, c. iv. 4, 6, it is not necessary to suppose that vicinity to the throne is the place of dignity.

CHAP.
V.

- throne, and *round about* the living creatures *and* the elders ; (and the number of them was * ten thousands of ten thousand, and thousands of
- 12 thousands ;) saying with a loud voice ; “ Wor-
“ thy is the Lamb that was slain to receive
“ power, and wealth, and wisdom, and might,
13 “ and honour, and glory, and blessing.” And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all things that are in them, I heard, saying ; “ Blessing, and honour, and glory,
“ and dominion, *be* unto Him that sitteth upon
“ the throne, and unto the Lamb, for † ever and
14 “ ever.” And the four living creatures said,
“ Amen.” And the elders fell down and worshipped Him that liveth for ‡ ever and ever.

And

* Or, *myriads of myriads.* † Gr. *ages of ages.* ‡ Gr. *ages of ages.*

12. *Power.*] Authority in heaven and earth.

Wealth.] Abundant excellence, divine perfection.

13. *And all things that are in them.*] If we read *πάντας*, the rendering is : “ and the things that are in them, I heard *them* all saying ; &c.”

“ The things that are in them” are the things in the sea as well as in the earth ; the dead committed to them.

14. *Him that liveth for ever and ever.*] See in Wetstein the authorities for omitting these words.

CHAP.
VI.

- 1 And I saw when the Lamb opened one of the seven seals ; and I heard, as *it were* the sound of thunder, the first of the four living creatures
- 2 saying ; “ Come and see.” And I looked, and, behold, a white horse : and he that sat thereon had a bow ; and a crown was given to him : and he went forth conquering, and to conquer.
- 3 And when *the lamb* had opened the second seal, I heard the second living creature saying ;
- 4 “ Come.” And another horse, *that was* red, went forth ; and *power* was given to him who sat thereon to take peace from the earth, and that *men* should kill one another : and a great sword was given to him.
- 5 And when *the lamb* had opened the third seal, I heard the third living creature saying ; “ Come.” [And I looked,] and, behold, a black

1. *The first.*] See c. iv. 7. Compare *μῆλον* Matth. xxviii.

1. Some read *φωνῆς*. Wolfius.

2. The bow, the white horse, [used in Roman triumphs, see Vitringa,] and the crown, are proper emblems of victory, triumph, and royalty : and the proclamation for conquest is fitly made by a creature like a lion. Bishop Newton.

Mede, Vitringa, Daubuz, and Lowman refer this emblem to the wide propagation of the gospel. Bishop Newton, with less probability, applies it to

the conquests of Vespasian and Titus, and the destruction of Jerusalem, about A. D. 70.

3, 4. The prodigious slaughters which the Jews and Romans made of each other, in the reigns of Trajan and Adrian, are probably foretold. See the particulars in Mede, Daubuz, Lowman, and Bishop Newton. These events happened from about A. D. 115 to 131.

Mede and others observe that the second living creature, or the steer, is a creature destined to slaughter.

CHAP.
VI.

black horse : and he who sat on him had a pair
6 of balances in his hand. And I heard a voice in
the midst of the four living creatures, saying ;
“ A * small measure of wheat for a denarius,
“ and three † small measures of barley for a de-
“ narius : but hurt thou not the oil and the
“ wine.”

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L 1

And

* Or, *chaenix*. † Or, *chaenices*.

5. *A black horse.*] This emblem seems adapted to a mournful event.

A pair of balances.] For scrupulously weighing out grain.

6. *A small measure.*] A choenix would suffice a man for a day : it was the allowance of a slave for his daily food.

Exiguæ mensuræ speciem fuisse, ex eo apparet, quod trium choenicum panes habuerunt. Raphelius, from Xen. Anab. l. vii. p. 316.

See also Grotius, Wetstein, and Doddridge. As therefore a denarius was then a man's wages for a day, Matth. xx. 2, the price must have been distressing. According to Lowman, it exceeded twenty shillings a bushel : according to Dr. Wall, thirty shillings.

Small measures of barley &c.] The proportionable value differed in different places and at different times. See 2 Kings

vii. 1.

But hurt not the oil and the wine.] See the instances in Wetstein, and c. ii. 11. vii. 2, 3. ix. 4, 10, 19. xi. 5 : where *ἐδικέν* is equivalent to *βλάπτεν*. The translation therefore of Mede and Daubuz, “ in oleo quoque & vino ne sis injustus,” “ thou shalt do no wrong about the oil and wine,” seems indefensible.

A scarcity of grain is foretold : attention to which event is raised by the creature that had the face of a man, because it peculiarly affects the human species.

The regulations and laws framed about corn by Septimius and Alexander Severus, shew a preceding scarcity. The former of these Emperours began his reign A. D. 201 ; and the latter, A. D. 222. See Mede, Daubuz, Lowman, and Bishop Newton.

CHAP.
VI.

- 7 And when *the lamb* had opened the fourth seal, I heard the fourth living creature saying ;
- 8 “ Come.” [And I looked,] and, behold, a pale horse ; and his name who sat thereon *was* Death, and * Hades followeth him. And power was given him over the fourth part of the earth, to kill by the sword, and by famine, and by † pestilence, and by the wild beasts of the earth.
- 9 And when *the lamb* had opened the fifth seal, I saw under the altar the souls of those that had been

* i. e. *the unseen world.* Or, *the Grave.* † Gr. *death.*

8. *A pale horse.*] This pale yellow colour is a mark of disease and affliction.

Followeth him.] See, Luke ix. 49, c. xiv. 13, the same Greek phrase.

The fourth part of the earth.] Of the inhabitants of the earth. That is, a very great number.

By pestilence.] Commentators observe that the Chaldee Paraphrast often renders the Hebrew word for *pestilence* by a word which signifies *death*. See Daubuz.

By the wild beasts.] These increase, where destructive calamities thin mankind.

For particulars of the completion consult Lowman and Bishop Newton. In general, the period from Maximin to Gallienus, that is, from A. D. 235 to A. D. 267 was remarkable for bloody wars; for four persecutions, one of which was

succeeded by a famine; for the rise of thirty Usurpers in one reign; for a Scythian incursion, one great cause of famine; and for a pestilence which spread itself over the Roman empire.

9. *Under the altar.*] The altar of incense stood in the Holy Place, or Sanctuary. Exod. xxx. 1, 6, 7. But the brazen altar, Exod. xxvii. 1, at the base of which the blood of the sacrifices was poured, may more aptly be understood in this place. See Grotius, Lightfoot, Mede, Vitringa. Heaven is still represented as having the furniture of the tabernacle or temple. See c. iv. 5, 6.

The souls of those that had been slain.] Martyred Christians, represented as lying under the altar. See a like periphrasis, Rom. ii. 9.

CHAP.
VI.

- been slain for the word of God, and for the testimony
 10 which they had borne. And they cried with a loud
 voice, saying; “ How long O sovereign Lord,
 “ holy and true, wilt thou not judge and avenge
 “ our blood on those who dwell upon the earth ?”
 11 And a white robe was given to *every one* of them :
 and they were told to rest yet *for* a time, till *the*
number of their fellow-servants also and *of* their
 brethren, who were about to be killed as they
were, should be * filled up.
 12 And I looked when *the lamb* had opened the
 sixth seal, and there was a great † earthquake ;
 L 1 2 and

* Wakefield. † Or, *shaking*.

The testimony.] Some read,
 “ the testimony to the lamb.”

10. *Will thou not judge and
 avenge.*] This is a visionary
 representation, to shew that
 the blood of such calls for ven-
 geance, and that God will ex-
 ecute it.

11. *A white robe.*] See c.
 iv. 4. Daubuz observes that
 white is the symbol of prospe-
 rity and holiness. Such a robe
 was a mark of God’s accept-
 ance.

Yet for a time, till &c.] Here are two prophecies; that
 more Christians should suffer,
 and that afterward the persecu-
 tors of the church should be
 punished. For this latter cir-
 cumstance see v. 17.

No persecution of the Christi-
 ans was so great as that which

had its name from the Empe-
 rour Diocletian, A. D. 284.
 It began with the slaughter of
 seventeen thousand within thirty
 days; and in Egypt alone, a
 very small portion of the Ro-
 man Empire, one hundred and
 forty four thousand were put to
 death. Mede. Daubuz.

12. *Earthquake.*] The word
 may signify, in a larger sense,
 a concussion of heaven and
 earth.

It is well known that the
 images in this verse, and in the
 two following, express great
 religious and secular revoluti-
 ons; such as came to pass when
 Constantine subdued his oppo-
 nents, established Christianity
 in the place of paganism, and
 removed the imperial seat to
 Constantinople.

CHAP.
VI.

and the sun became black as sackcloth of hair,
 13 and the whole moon became as blood; and the
 stars of heaven fell to the earth, as a fig-tree
 casteth its untimely figs when it is shaken by a
 14 mighty wind. And the heaven departed as a
 * parchment when it is rolled together; and every
 mountain and island were moved out of their
 15 places. And the kings of the earth, and the
 great men, and the commanders, and the rich,
 and the strong, and every slave, and [every] free-
 man, hid themselves in the dens and in the rocks
 16 of the mountains; and say to the mountains and
 rocks; "Fall on us, and hide us from the face of
 "Him who sitteth on the throne, and from the
 17 "anger of the Lamb: for the great day of his
 CHAP. VII. "anger is come; and who is able to stand?"
 1 And after these things I saw four angels stand-
 ing on the four parts of the earth, restraining the
 four winds of the earth, that the wind should not
 blow

* Wakefield.

15—17. Galerius, Maxi-
 minus, Maxentius, Licinius,
 &c. and their powerful adhe-
 rents, may be referred to; and
 their terrors may be expressed
 in strong eastern language.
 Some of these gave glory to
 God, and acknowledged his
 judgements upon them. See
 Mede and Daubuz. Constan-
 tine defeated Maxentius A. D.
 312.

1. *The four parts.*] Sides,
 cardinal points whence the four
 winds blow. *Veteres quatuor
 omnino [ventos] servavere per
 totidem mundi partes, unde
 nec Homerus plures nominat.
 Plin. ii. 47: quoted by Dau-
 buz.*

Winds.] The causes of
 storms, and proper symbols of
 wars and commotions. Mede.
 Daubuz.

CHAP.
VII.

blow on the earth, nor on the sea, nor on any
 2 tree. And I saw another angel coming up from
 the * east, having the seal of the living God.
 And he cried with a loud voice to the four angels
 to whom it was given to hurt the earth and the
 3 sea, saying; " Hurt not the earth, nor the sea,
 " nor the trees, till we have sealed the servants of
 4 " our God on their foreheads." And I heard the
 number of those who were sealed: *and there were*
 sealed an hundred *and* forty-four thousand, of all
 5 the tribes of the sons of Israel. Of the tribe of
 Judah were sealed twelve thousand. Of the tribe
 of Reuben were sealed twelve thousand. Of the
 6 tribe of Gad were sealed twelve thousand. Of
 the

* Gr. *rising of the sun.*

2. *From the east.*] Bringing light, or protection and deliverance, to the church. Daubuz. Omens from the east were esteemed prosperous.

3. *Sealed—in their foreheads.*] That slaves of old were stigmatized with the mark of their Master, Daubuz brings abundant proof. These are sealed, as belonging to God, their Protector. See Ezek. ix. 4.

It is plain from c. ix. 4, that these were thus distinguished, that they might be exempted from the calamities which the four winds denoted.

4. The definite number signifies the Christian church, the

true Israel of God. See Vitranga. This church was peaceful and flourishing under Constantine; and was wonderfully preserved amidst the storms which destroyed the Roman empire, and desolated mankind in succeeding ages. See Mede on v. 3.

5—8. Judah is placed first, because our Lord was of that tribe. Some say that Ephraim and Dan are omitted on account of their idolatry. Judg. xvii. xviii. But v. 6, 7, 8, the enumeration in Copt. is, Naphtali, Dan, Simeon, Levi, Issachar, Zebulon, Asher, Joseph, Benjamin.

C H A P.
VII.

the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasseh were sealed
 7 twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of
 8 Issachar were sealed twelve thousand. Of the tribe of Zebulun were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

9 After these things I looked, and, behold, a great multitude, which none could number, of all nations, and tribes, and people, and languages, standing before the throne and before the Lamb, clothed with white robes, and palm-branches in their
 10 hands : and they cry with a loud voice, saying ;
 “ *Our salvation be ascribed to our God who sitteth upon the throne, and to the Lamb.*”
 11 And all the angels stood round about the throne, and *about* the elders, and *about* the four beasts, and fell on their faces before the throne, and
 12 worshipped God, saying ; “ Amen : blessing,
 “ and

9. *Palm-branches.*] In token of the victory obtained over their spiritual enemies.

10. *Our salvation &c.*] Quid mirum Palmiferos, a Deo in libertatem & salutem vindictos, illius salutis laudem & glo-

riam Deo ascribere Liberatori, & Agno Assertori? Vitringa.

The heavenly state of those who were persecuted on earth is here represented. See v. 14, 15.

CHAP.
VII.

- “ and glory, and wisdom, and thanksgiving,
 “ and honour, and power, and might, be to
 “ our God for * ever and ever. Amen.”
- 13 And one of the elders spake, saying unto me ;
 “ Who are these that are clothed in white robes,
 14 “ and whence came they ?” And I said to
 him ; “ O my lord, thou knowest.” Then he
 said to me ; “ These are they who came out of
 “ great affliction, and have washed their robes,
 “ and made † *them* bright, in the blood of the
 15 “ Lamb. Therefore they are before the throne
 “ of God, and serve him day and night in his
 “ temple ; and He that sitteth on the throne
 16 “ ‡ will dwell over them. They will hunger
 “ no more, nor will they thirst any more ; nor
 17 “ will the sun strike on them, or any heat. For
 “ the Lamb that is toward the midst of the
 “ throne § will feed them, and will lead them
 “ to || living springs of waters : and God will
 “ wipe away all tears from their eyes.”

And

* Gr. *ages of ages*. † Gr. *their robes*. ‡ Or. *dwelleth*.
 § Or, *will be their shepherd*. || Gr. MSS. *fountains of waters of life*.

13. Daubuz observes that the question is not asked for want of knowledge, but to excite attention.

14. *In the blood of the Lamb.* See Hebr. ix. 14. 1 John i. 7.

15. *Over them.*] An allusion to the cloud over the tabernacle in the desert. Numb. ix. 18, 22. Daubuz.

17. *Toward the midst.*] Toward the mid-space. See c. v. 6.

CHAP.
VIII.

- 1 And when *the Lamb* had opened the seventh seal, there was silence in heaven about *the space of*
 2 half an hour. And I saw the seven angels who stand before God: and to them were given seven
 3 trumpets. And another angel came and stood at the altar, having a golden censer: and to him was given much incense, that he might offer *it*, with the prayers of all the saints, upon the golden altar
 4 which *was* before the throne. And the smoke of the incense went up before God from the hand of the angel, together with the prayers of the saints.
 5 And the angel took the censer, and filled it with the fire of the altar, and cast it upon the earth: and there were sounds, and thunderings, and lightnings, and an earthquake.

AND

1. *The seventh seal.*] There are no events proper to the opening of the seventh seal; but it is introductory to the events of the seven trumpets.

Silence.] A solemn and sublime circumstance, introductory to great events: and probably an allusion to the silence allowed for secret prayer among the people, while incense was offered on the golden altar in the Sanctuary of the Temple. See Luke i. 10.

2. *Trumpets.*] The seals foretold the state of the Roman empire, till it became Christian; and of the church, till its

civil establishment: the trumpets foretel the state of Rome, and of the church, afterward. They sound the alarm of war, and excite the nations against Rome. They also sound the alarm of religious corruptions. See Daubuz, and Bp. Newton.

3, 4, 5. It is here shewn by an expressive emblem that the prayers of the saints on earth, or of Christians, are acceptable to God; and that he executes vengeance on their persecutors.

5. *Sounds, and thunderings.*] The sounds of thunderings. Mede.

CHAP.
VIII.

- 6 AND the seven angels that had the seven trum-
7 pets, prepared themselves to sound *them*. The
first angel sounded his trumpet, and there was
hail and fire mingled with blood, and they were
cast upon the earth: and the third part of the
earth was burnt up, and the third part of the trees
was burnt up, and every green herb was burnt
up.
8 And the second angel sounded his trumpet;
and as it were a great mountain burning with fire
9 was cast into the sea: and the third part of the
sea became blood; and the third part of the crea-
tures which were in the sea, and had life, died;
and the third part of the ships was destroyed.
10 And the third angel sounded his trumpet, and
a great star, burning like a lamp, fell from hea-
ven; and it fell upon the third part of the rivers,
11 and upon the springs of waters: and the name of
the star was * called Wormwood: and the third
part

* Gr. *is called*.

7. The ravages of the Goths and of other barbarians under Alaric, about A.D. 406, seem to be here foretold. See Daubuz.

The third part of the earth.] The Roman empire, supposed to occupy a third part of the earth, then known, was desolated. Mede: p. 459, 474.

8, 9. Some refer v. 7 to the first incursions of Alaric; and

these verses to his burning of Rome. Others think that this prophecy was fulfilled by Attila and the Huns, A. D. 448. The sea denotes people. c. xvii. 15.

10, 11. Some interpret this of Genseric, who embarked from Africa for Italy, with 300,000 Vandals and Moors; and took Rome, A.D. 455.

CHAP.
VIII.

part of the waters * became wormwood; and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded his trumpet, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night in like manner.

13 And I looked, and heard an eagle flying in mid-heaven, *and* saying with a loud voice; "Woe, woe, woe, is to the inhabitants of the earth, because of the other blasts of the trumpet of the three angels who are about to sound."

CHAP.
IX.

1 And the fifth angel sounded his trumpet, and I saw a star fall from heaven to the earth; and to him was given the key of † the entrance of the deep pit. And he opened the entrance of the deep pit, and a smoke arose out of the entrance, as the smoke of a great furnace; and the sun and the air were darkened by the smoke of the

* Gr. *becometh*. † Gr. *the well of the abyss*.

12. This is applied to Odoacer, king of the Heruli; who put an end to the western empire, A. D. 476.

1. *A star fall from heaven.*] An angel descend to the earth with the swiftness of a falling meteor. But, according to

Daubuz, Mahomet is denoted; who was a rebellious potentate, and caused the Saracens to take up arms against their Emperour Heraclius.

2. *The deep pit.*] The abyss of waters in the bowels of the earth. Daubuz.

CHAP.
IX.

- 3 the entrance. And out of the smoke locusts came upon the earth; and to them was given power, as the scorpions of the earth have power.
- 4 And it was commanded them that they should not hurt the herb of the earth, nor any green thing, nor any tree; but *only* those men that * had not the seal of God on their foreheads.
- 5 And it was given to *the locusts* that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when it † stingeth a man.
- And

* Gr. *have.* † Gr. *strieth.*

3. *Locusts.*] Locusts abound in Arabia; and are a proper type of the numerous Arabs, or Saracens.

As the scorpions] They had power, not so much to destroy men as to torture or inflict grievous calamities. See v. 5, 10.

4. *Hurt the herb &c.*] In this respect they laid aside the natural quality of locusts. The Saracens spared the fruit-trees, and the produce of the ground. See Ockley i. 25, in Lowman and Bp. Newton.

That had not the seal of God.] Corrupt and idolatrous Christians. Mahomet and his followers established their empire under the pretence of rooting out idolatrous worship. Mede.

5. *That they should not kill them.*] Many individuals fell by the swords of these conquerors: but Daubuz asserts that not one monarchy in Christendom quite perished by their incursions. They took neither Rome nor Constantinople: in which they differed from the Turks, v. 18, who subdued the Grecian empire. See Mede.

Tormented.] The Saracens ransomed cities, held them in strict subjection, exacted tribute from them, made proselytes, profaned places of worship, held Christianity in contempt, led men captives, and treated women with a brutality worse than death. See how they acted in Spain, Lowman, p. 96.

CHAP.
IX.

6 And in those days men will seek death, and will not find it; and will desire to die, and death will
 7 flee from them. And the shapes of the locusts *were* like horses prepared for war; and on their heads *were* as golden crowns, and their faces *were*
 8 as the faces of men. And they had hair as the hair of women; and their teeth were as *the teeth*
 9 of lions. And they had breast-plates as iron breast-plates; and the sound of their wings was as the sound of chariots * *with* many horses
 10 rushing to battle. And they † had tails like scorpions.

* *When many horses are rushing into battle.* Blackwall ii. 180.
 † Gr. *have*.

6. Observe the parallelism; as in the Hebrew poetry.

7. *Like horses.*] The form of their bodies bore a general resemblance to horses. The Arabian armies were famous for their cavalry.

Prepared for war.] Sometimes the horses were partly cased in iron, as well as their riders.

Golden crowns.] In token of the wealth and dominion which they would acquire.

As the faces of men.] The human face in this hieroglyphic was joined to the bodily similitude of a horse.

8. *As the hair of women.*] All historians agree that the

ancient Arabs suffered their hair to grow. Daubuz. Pliny says that the hair of the Arabs was unshorn. L. vi. c. 28. Mede.

As the teeth of lions.] See Joel i. 6. They were strong to devour. Mede.

9. We have here a second allusion to the scales which cover locusts: see v. 7: and an allusion also to the noise made by locusts on wing. The symbol further denotes rapid conquest, according to Daubuz.

10. *Tails like scorpions.*] *Mirares Locusta—Scorpio.* Mede. Scorpions cause acute pain when they sting with their tails: and the Arabs spread very great affliction.

“ Whether

CHAP.
IX.

- scorpions, and stings were in their tails: and
 11 their power *was* to hurt men five months. *And*
 they * had a king over them, the angel of the
 † deep pit; whose name in the Hebrew *tongue* is
 Abaddon, but in the Greek *tongue* he hath the
 12 name Apollyon, *that is, The Destroyer*. One
 woe is past; behold, two woes more come after-
 ward.
 13 And the sixth angel sounded his trumpet; and
 I heard a voice from the four horns of the golden
 14 altar which *was* before God, saying to the sixth
 angel

* Gr. *have*. † Gr. *abyss*.

“Whether these tails and stings as scorpions were designed to express that these people should spread the poison of error and delusion, where they came, or only to express the great pain and uneasiness their invasions should occasion, I leave to the judgement of the reader.” Lowman.

Five months.] As locusts appear during five months, from April to August, so the expeditions of the Arabs usually lasted for that period.

If it is supposed that as many years are meant as five months contain days, Daubuz computes 150 years from the first preaching of Mahomet to the building of Bagdad, when the empire of the Saracens became

settled and peaceful. See also Bp. Newton.

11. *A king.*] Mahomet, and the Caliphs in succession. These resembled Satan in spreading destruction. אבד in Hebrew, and ἀπόλλυμι in Greek, signify *to destroy*.

13. *From the four horns.*] The voice seemed to proceed from the midst of the altar of incense: which shewed that the sins of men were so great as not to be expiated. The altar itself, which was the sanctuary of men, called for vengeance. Daubuz. Bp. Newton.

The horns of the altar were turriculæ quadratæ, angulis quatuor altaris impositæ, altitudine palmorum quinque. Schoettgen.

CHAP.
IX.

angel that had the trumpet; "Loose the four
 "angels that are bound at the great river Eu-
 15 "phrates." And the four angels were loosed,
 who were prepared for an hour, and a day, and
 a month, and a year, to kill the third part of
 16 men. And the number of the armies of the horse-
 men was * twenty-thousands of ten-thousands:
 for

* Gr. *two myriads of myriads*.

14. *The four angels.*] Mede thinks that there is a reference to the four sultanies into which the Turks were divided when they first passed the Euphrates a little before A. D. 1300. These kingdoms were fixed at Bagdad, Iconium, Aleppo, and Damascus.

In the ninth century, this people had left Scythia and settled in Armenia.

Euphrates.] The ancient boundary of the Roman empire.

15. *For an hour, and a day, and a month, and a year.*] At any time, or for any time, which God should appoint. See Daubuz. But Mede supposes that days denote years; and shews that from A. D. 1057, when Bagdad was taken by the Turks and the Turkish empire was established on the ruins of the Saracénical, to the taking of Constantinople and the subversion of the Greek empire, A. D. 1453, a period of 396 years elapsed. He further surmises that the hour, or 15 days, might be accounted for, if the month when the

Turkish Emperour was inaugurated, on the surrender of Bagdad, had been ascertained by historians.

To kill the third part of men.] To lay waste and finally to subvert the eastern or Greek empire; which had the name, and kept up the pretensions, of the ancient Roman empire. See c. viii. 7. "Under the fifth trumpet, that empire was to be cruelly hurt and tormented: under the sixth trumpet, it is to be slain and utterly destroyed." Bp. Newton.

16. The number in the text denotes a great multitude of horsemen. The Timariots, or horsemen, holding lands by Knight's service, are said to be in all about 700,000. Heylin in Daubuz. See also Bp. Newton.

There may be a reference either to the numerous armies of the Turks with which they made their hostile expeditions, or to the vast bodies of men which composed their original migrations.

CHAP.
IX.

- 17 for I heard the number of them. And afterward
I saw the horses in the vision, and those who sat
on them, having breast-plates of fire, and of
jacinth, and of brimstone: and the heads of the
horses *were* as the heads of lions; and out of
their mouths * issued fire, and smoke, and brim-
18 stone. By these three scourges the third part of
men was killed, by the fire, and by the smoke,
and by the brimstone, which issued out of their
19 mouths. For the power of the horses † was in
their mouth, and in their tails: for their tails
were like serpents, and had heads, and with them
20 they ‡ hurt. And the rest of the men, who
were not killed by these scourges, repented not
of the works of their hands; so as not to worship
demons;

* Gr. *issueth*. † Gr. *is*. ‡ Gr. *injure*.

For I heard.] Wetstein thinks that *xxi* should be omitted.

17. *Jacinth.]* A precious stone of a colour between purple and blue. "The Ottomans, from the time of their first appearance, have affected to wear warlike apparel of scarlet, blue, and yellow." Dautbuz.

As the heads of lions.] The lion is the symbol of strength, courage, and victory.

And out of their mouths.] Out of the mouths of the horses.

Issued fire &c.] An allusion

to the formidable artillery used by the Turks. Or, as Vitringa expresses himself, *Notatur gentes hæc, ira et belli gerendi æstu incensas, nihil nisi cædem spiraturas & vastitatem, & obvia quæque consumpturas & in cinerem versuras.*

19. The double power in this terrible hieroglyphic may denote the great strength of the Turkish armies. But see Lowman's remark on v. 10.

20. *The rest of the men.]* The Latin church.

Demons.] The spirits of departed saints.

CHAP.
IX.

demons; and idols of gold, and of silver, and of
brass, and of stone, and of wood, which can
21 neither see, nor hear, nor walk: nor repented
they of their murthers, nor of their * forceries,
CHAP. X. nor of their fornication, nor of their thefts.

1 And I saw another strong angel coming down
from heaven, arrayed with a cloud: and a rain-
bow *was* over his head, and his face *was* as the
2 sun, and his feet as pillars of fire: and he had in
his hand a little book open: and he set his right
foot upon the sea, and *his* left *foot* upon the land;
3 and cried with a loud voice, as *when* a lion roar-
eth: and, when he had cried, seven thunders
4 uttered their voices. And when the seven thun-
ders had uttered *their voices*, I was about to write:
and I heard a voice from heaven, saying; Seal up
those things which the seven thunders uttered,
and

* Or, poisonings.

21. *Murthers.*] Of those who opposed their corruptions.

Sorceries.] Charms, exorcisms, or pretended miracles. See Gal. v. 20. Or poisonings; which have been very common in Italy. Lowman.

Fornication.] Public stews and impurity. Bp. Newton.

Thefts.] Exactions, and impositions on mankind. Bp. Newton.

2. *A little book open.*] Much smaller than that mentioned c. v. 1; and adapted to the emble-

matical use mentioned v. 10, 11. The book was open, to shew that the Apostle was to deliver down other prophecies besides the foregoing. See v. 11.

And he set &c.] In token of the divine sovereignty over sea and land. Doddridge. To shew the extent of his commission. Bp. Newton.

4. *Seal up &c.*] These prophecies were proper for the knowledge of the apostle; but not for that of the church.

CHAP.
X.

5 and write them not. And the angel whom I saw
standing upon the sea, and upon the land, lifted
6 up his right hand to heaven, and sware by Him
who liveth for ever and ever, who created heaven
and the things which are therein, and the earth
and the things which are therein, and the sea and
the things which are therein, that the time would
7 not be yet; but in the days of the blast of the
seventh angel, when he shall sound his trumpet,
and the mystery of God hath been finished, as he
hath proclaimed the glad tidings to his servants
8 the prophets. And the voice which I heard from
heaven spake to me again, and said; "Go, and
" take the little book which is open in the hand
" of the angel who standeth upon the sea and
9 " upon the land." And I went to the angel,
desiring him to give me the little book. Then
he saith unto me, "Take it, and eat it; and it
VOL. II. M m " will

5. *Lifted up his right hand*
&c.] A gesture anciently used
in swearing. Gen. xiv. 22.

7. *The mystery of God hath*
been finished.] When, under
the seventh trumpet, the ene-
mies of the church have been
subdued, and the secret counsel
of God in destroying the Man
of Sin has been accomplished.

The august and significant
scenery in this chapter seems
introductory to the sounding of

the seventh trumpet, as well as
to the remaining prophecies
under the sixth trumpet.

To his servants the prophets.] Dan. vii. 23—27. 2 Thess. ii. 8.
The glorious state of the church
will succeed the signal venge-
ance of God on a most corrupt
part of it.

If we omit *και* and read *τελε-*
θουται, by the mystery of God
we must understand the glorious
state of the church.

CHAP.
X.

“ will make thy belly bitter, but it will be sweet
 10 “ in thy mouth as honey.” And I took the little
 book out of the angel’s hand, and ate it: and in
 my mouth it was sweet as honey; but as soon as
 11 I had eaten it, my belly was made bitter. Then
 he saith unto me, “ Thou must again prophesy
 CHAP. “ to many people, and nations, and languages,
 XI. “ and kings.”

I And a reed was given me like a rod: *the angel*
 saying; “ Rise, and measure the temple of God,
 “ and the altar, and *compute* those who worship
 2 “ in it. But the court which is without the
 “ temple leave out, and measure it not; for it is
 “ given to the gentiles: and they will tread the
 3 “ holy city under foot forty-two months. And
 “ I will

10. *In my mouth &c.*] Compare Ezek. iii. 3. The knowledge of future events was at first pleasant; but the dreadful nature of them caused pain.

11. In the case of Ezekiel, and of St. John, eating the book denoted so receiving its contents as to deliver them to others. It therefore follows here; “ Besides thy former prophecies in this revelation, thou must record others also for the instruction and admonition of the world.”

1—14. Vitringa and Bishop Newton think that the contents of the little book are exhibited in these verses. But I rather suppose, with Mede p. 478, that the little book was introduced for the purpose menti-

oned c. x. 9, 10, 11. *Oportet te iterum prophetare*: [hæc mens symboli.]

This chapter, to v. 14, seems to contain prophecies of events in the Christian church, under the sixth trumpet, which are posterior to the taking of Constantinople.

1, 2. It seems to be intimated that pure Christians should be fewer than corrupt ones.

2. *The holy city.*] The Christian church, in the language of this book.

Forty-two months.] Or 1260 years. The Popes were invested with the temporal dominion of Rome about A.D. 753, from which period the above number of years may begin. See Lowman.

CHAP.
XI.

- “ I will grant to my two witnesses that they shall
 “ prophesy a thousand two hundred *and* sixty
 4 “ days, clothed in sackcloth. These are two
 “ olive-trees, and two lamp-stands, placed be-
 5 “ fore the Lord of the earth. And if any one
 “ purpose to hurt them, fire * will proceed out
 “ of their mouth, and † will devour their ene-
 “ mies; and if any man purpose to hurt them,
 6 “ he must be killed in this manner. These will
 “ have power to shut heaven, that it rain not *in*
 “ the days of their prophecy: and they *will* have
 “ power over the waters, to turn them into
 “ blood, and to smite the earth with every
 7 “ scourge, as often as they will. And when
 M m 2 “ they

* Gr. *proceedeth*. † Gr. *devoureth*.

3. *My two witnesses.*] This competent number, according to the law Deut. xix. 15, signifies that sufficient, though comparatively small, number of witnesses who have borne their testimony against the errors of papal Rome, and will continue to bear it, during the whole time of its ascendancy, or during 1260 years.

Clothed in sackcloth.] Amidst mourning, persecution, and martyrdom.

4. *Two olive-trees.*] By which Zerubbabel and Joshua are denoted, Zech. iv. 11—14.

Two lamp-stands.] Which, being fed by the oil of the olive-trees, give a constant light.

5. *Fire will proceed out of their mouth.*] Their impenitent persecutors will be exemplarily punished; many in this life, all in the next life.

6. The meaning may be, that God will inflict signal judgements, such as famine, in consequence of the cruelties inflicted on these witnesses.

Bp. Newton thinks it most highly probable that these particulars will receive a more literal accomplishment.

CHAP.
XI.

- “ they shall have finished their testimony, the beast
 “ which will ascend out of the * deep will make
 “ war against them, and overcome them, and
 8 “ kill them. And their carcases *will lie* in
 “ the street of the great city, which is called,
 “ spiritually, Sodom, and Egypt, and where
 9 “ their Lord was crucified. And they of the
 “ people, and tribes, and languages, and na-
 “ tions, will see their carcases three days and
 an

* Gr. *abyss*.7. *Finished their testimony.*]

When this succession of witnesses shall have continued as long as the Providence of God may think fit.

The *beast which will ascend.*]

See c. xiii. 1, 11. xvii. 8. It will appear from what follows that the church of Rome is denoted.

Out of the *deep.*]

Here, and v. xvii. 8, the Greek word signifies the sea; as appears from c. xiii. 1. Elsewhere in this book, and Luke viii. 31, it signifies the infernal pit. See c. ix. 2. xx. 3. Rom. x. 7. it denotes the lower parts of the earth, the receptacle of the dead.

Make war against them &c.]

Hoc, de bello & cæde, etiamnum futurum suspicor. Mede. The greatest part of this prophecy relating to the witnesses, remains yet to be fulfilled. Bp.

Newton.

8. *Their carcases will lie.*]

To deny interment is an instance of great indignity and brutality. See v. 9.

The *great city.*]

Rome: which has the epithet *great* in many other parts of this book.

Sodom.] From its impurities.

Egypt.] From holding the people of God in slavery.

And where their Lord was crucified.] If this translation is admissible, we have a periphrasis for the earthly Jerusalem, the wicked city desolated by the Romans.

Those who understand the passage of Rome say, that, as our Lord was crucified in a Roman province, it may be said that he was crucified in Rome; or that a spiritual crucifixion is meant; both which senses seem unsatisfactory.

CHAP.
XI.

“ an half, and will not suffer their carcases to
10 “ be put into a tomb. And those who dwell
“ upon the earth will rejoice over them, and be
“ glad, and send gifts one to another; because
“ these two prophets tormented those who dwelt
11 “ on the earth.” And after the three days
and an half the spirit of life from God entered
into them, and they stood on their feet; and
12 great fear fell on those who saw them. And I
heard a great voice from heaven, saying unto
them; “ Come up hither.” And they went up
to heaven in a cloud; and their enemies beheld
13 them. And * in that hour was a great earth-
quake, and the tenth part of the city fell, and
by the earthquake seven thousand † men were
killed; and the rest were affrighted, and gave
glory

* Gr. at that time. † Gr. names of men.

9. *Three days and an half.*] The following verse seems to shew that *days* mean *years*: unless *people, tribes, tongues, and nations, and those who dwell upon the earth*, may be understood of such as assembled to make war on the witnesses: v. 7.

10. *Send gifts.*] See Esth. ix. 22.

Tormented.] By deriving God's judgements on them; v. 5, 6. Some suppose an allusion to 1 Kings xviii. 17.

11, 12. It seems as if a literal resurrection and ascension are to be understood. Time

alone can remove the veil cast over this prophecy.

13. *The tenth part—seven thousand.*] Lowman supposes that the numbers denote a great part, and a great multitude: but this supposition seems unnecessary.

Men.] Personæ hominum, seu homines. C. iii. 4. Wolfius.

And the rest &c.] These events produced a temporary consternation, and ascription of glory to God among the inhabitants of the great city Rome: v. 8.

CHAP.
XI.

- 14 glory to the God of heaven. The second woe is past; behold, the third woe cometh quickly.
- 15 And the seventh angel sounded his trumpet; and there were great voices in heaven, saying; "The kingdom of this world is become *the* " *kingdom* of our Lord, and of his * Christ;
- 16 " who shall reign for † ever and ever." And the twenty-four elders, who sat before God on their thrones, fell on their faces, and worshipped
- 17 God, saying; " We thank thee, O Lord God " Almighty, that art and wast, because thou hast " taken to thee thy great power, and hast reign-
- 18 " ed. And the nations were angry, and thine " anger is come, and the time of the dead that " they

* Or, *Anointed.* † Gr. *ages of ages.*

14. *The second woe is past.]* The events predicted under the second woe-trumpet, some of which are at present unfulfilled, end thus.

" We are now living under the sixth trumpet; the empire of the Euphratean horsemen is still subsisting; the beast is still reigning; and the witnesses are still prophesying in sackcloth." Bp Newton, 40. p. 615.

The third woe cometh quickly.] The events of the third woe, relating to the dreadful destruction of Anti-christian Rome, will immediately succeed the events of the second woe: whereas, according to Bishop Newton's remark, some time

intervened between the first and second woe: c. ix. 12, 13: between the irruption of the Saracens, and that of the Turks.

15. There are many events under the seventh trumpet, which are afterwards detailed. But first the universal propagation of Christianity is proclaimed in heaven: for which the twenty-four elders praise God, and then announce that the time of the final judgement approaches.

18. *The nations were angry.]* Opposed the gracious plan of thy Providence.

And thine anger is come.] To bring final destruction on thy enemies.

CHAP.
XI.

“ they should be judged, and that thou shouldest
 “ give a reward to thy servants the prophets,
 “ and to the saints, and to those who fear thy
 “ name, small and great; and shouldest destroy
 19 “ those who destroy the earth.” And the temple
 of God was opened in heaven, and the ark of his
 covenant was seen in his temple: and there were
 lightnings, and voices, and thunderings, and an
 earthquake, and great hail.

CHAP.
XII.

1 NOW a great wonder appeared in heaven; a
 woman clad with the sun, and the moon *was*
 under her feet, and upon her head a crown of
 2 twelve stars: and she was with child, and cried
 out being in travail, and in great pain to bring
 3 forth. And another wonder appeared in heaven;
 for,

Who destroy the earth.] By wars and persecutions.

19. *Was opened.]* A view of the Holy of Holies, which contained the ark, appeared: perhaps in token that the day of judgement would open heaven to God's prophets and saints.

Lightnings &c.] Perhaps as symbols of God's temporal and eternal judgements on the opposers of his will.

A particular view of events under the seventh trumpet begins here. It is called the third woe-trumpet, on account of the woes denounced against an anti-christian power; the rise

and fall of which is introduced by a representation of the Christian church from its beginning.

1. *A woman.]* The true Christian church. Mede. See v. 17.

Clad with the sun.] The sun may have been represented in the front of her raiment.

These emblems may denote the light of truth, the subjection of all sublunary things, and a bright and everlasting crown. The twelve stars may have a reference to the twelve apostles. See c. xxi, 14.

for, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his
 4 heads. And his tail * drew the third part of the stars of heaven, and cast them to the earth. And the dragon stood before the woman who was about to bring forth, that, when she brought
 5 forth, he might devour her child. And she brought forth a male child, who was to rule all the nations with a rod of iron: and her child
 6 was caught up to God, and to his throne. And the woman fled into the desert, where she † had a place prepared of God, that she should be fed there a thousand two hundred *and* sixty days.

And

* Gr. *draweth.* † Gr. *hath.*

3. *A great red dragon.*] Hea-then Rome. Mede.

Having seven heads.] An allusion to the seven hills on which Rome was built. C. xvii. 9.

And ten horns.] An allusion to the ten kingdoms into which the Roman empire was to be divided. C. xvii. 12.

4. *The third part.*] Rome is supposed to have conquered about a third part of the globe, then known. See c. viii. 7—12. ix. 15, 18.

He might devour her child] The Roman power was jealous of Christianity from the beginning.

5. *A male child.*] An emblem of the genuine professors of Christianity. See v. 17.

Who was to rule &c.] The church will finally subdue all its enemies; on some of whom God will execute signal vengeance. See c. ii. 27. xix. 15.

Was caught up to God.] Was taken under the divine protection.

6. *And the woman fled into the desert.*] After some intervening events, a dangerous power depressed the Christian church for 1260 years. See c. xi. 3. The true church remained latent and invisible. Mede, p. 921.

CHAP.
XII.

- 7 And there was war in heaven: Michael and his
angels warred against the dragon; and the dragon
8 warred, and his angels, but they prevailed not,
nor was their place found any more in heaven.
9 For the great dragon was cast out, that old ser-
pent, called the devil and Satan, who deceiveth
the whole world; he was cast out upon the earth,
10 and his angels were cast out with him. And I
heard a loud voice saying in heaven; "Now is
" come salvation, and might, and the kingdom
" of our God, and the power of his Christ: for
" the accuser of our brethren is cast down, that
" accused them before our God day and night.
11 " But they overcame him by the blood of the
" Lamb, and by the word of their testimony;
" and they loved not their lives, * *but exposed*
" *them*

* *Et ils ont si peu aimé leur vie qu'ils l'ont exposée jusqu'à mort.*
Le Clerc. Nouv. Test. See Symonds. ii. 59.

7, 8, 9. All this is a vision-
ary scene, presented to the mind
of St. John. See the note on
c. iv. 2.

The meaning of the allegory
seems to be, that, after a con-
test in the Roman empire, the
champions of the Christian
cause prevailed; heathenism, or
the religion of the empire, was
abolished; and the Christian
Emperour Constantine gave a
civil establishment to Christi-
anity.

9. *Deceiveth the whole world.]*

By leading them into idolatry.

His angels were cast out.] He
and all his demons, hitherto
worshipped as gods, were cast
down from that height of divi-
nity which they enjoyed to the
lowest execration and contempt.
Mede.

10. *That accused them before
our God.]* The allegory is pur-
sued. The literal meaning
seems to be, that Christianity
was calumniated to the Empe-
rours and their subordinate Ma-
gistrates.

CHAP.
XII.

- 12 “ *them* to death. Rejoice therefore, ye heavens,
 “ and ye that dwell in them. Alas for the earth,
 “ and for the [sea! because the devil is come
 “ down unto you, having great wrath, knowing
 13 “ that he hath *but* a short time.” And when
 the dragon saw that he was cast *out* upon the
 earth, he pursued the woman who brought forth
 14 the male *child*. And to the woman were given
 two wings of a great eagle, that she might fly
 into the desert, to her place, where she is *to be*
 fed for a time and times and half a time, from
 15 before the serpent. And the serpent cast out of
 his mouth, after the woman, water *as it were* a
 river, that he might cause her to be carried away
 16 by the river. But the earth helped the woman,
 and the earth opened its mouth, and drank up
 the river which the dragon cast out of his mouth.
 And

12. *That he hath but a short time.*] Before the whole Roman empire will become Christian.

13. The enemies of pure Christianity still made attempts to destroy it; particularly in the reign of Julian.

14. So that at length, when Pepin of France armed the papacy with the temporal power of Rome, A. D. 756, (see Lowman, p. 145,) the true church remained in a depressed state for one year, and two years, and half a year; or for the famous period of 1260 years repeatedly mentioned. See

Dan. vii. 25.

Mede thinks that this chronological interpretation is here introduced to explain the passage in Daniel, which otherwise would have been inextricably dark.

15, 16, 17. The enemies of unadulterated Christian truth took different ways to subdue it: and particularly, v. 17, in the manner which the next vision represents.

16. God raised up, from time to time, many who supported the faithful disciples of Christ.

CHAP.
XII.

17 And the dragon was angry with the woman, and departed to make war with the rest of her offspring, who kept the commandments of God, and * maintained the testimony of Jesus.

CHAP.
XIII.

1 Then I stood upon the sand of the sea, and saw a beast rise up out of the sea, having ten horns, and seven heads; and upon his horns ten crowns, and upon his heads † names of blasphemy. And the beast which I saw was like a leopard, and his feet were as *those* of a bear, and his mouth as the mouth of a lion: and the dragon

* Or, *held fast*. † Or, *blasphemous names*.

1. *A beast rise up out of the sea.*] Compare Dan. vii. 2, 3. Papal Rome, in her secular capacity, is denoted.

Having ten horns, and seven heads.] See on c. xii. 3.

And upon his horns ten crowns.] The beast described c. xii had seven crowns on his head; imperial Rome actually reigning on her seven hills at the time described in that vision. But we learn, c. xvii. 12, that the ten kingdoms here typified were to rise up in time then to come; that is, at the dissolution of the Roman empire.

The ten crowns denote that papal Rome would exercise her dominion over these ten kingdoms.

Names of blasphemy.] Imperial and papal Rome have both arrogated to themselves blasphemous titles. See Bp. Newton, 4to. p. 657, p. 659. *Vicegerent of Christ, God upon earth, and Vice-God*, are among the titles which the Bishop of Rome has assumed. See v. 5: Vitrunga in Apocal. p. 594: Daubuz, p. 581. Mede and Lowman by blasphemy understand idolatry.

2. *Like a leopard &c.*] This extraordinary beast had the qualities of the three beasts in Daniel, c. vii. 4, 5, 6, which were symbols of the Babylonian, Persian, and Macedonian empires.

CHAP.
XIII.

dragon gave him his own power, and his own
 3 throne, and great authority. And *I saw* one of
 his heads wounded, * as it were, to death; but
 his deadly stroke was healed: and all the world
 4 wondered *and followed* after the beast. And *men*
 worshipped the dragon, because he had given
 power to the beast: and they worshipped the
 beast, saying; “Who *is* like the beast? and who
 5 “is able to make war with him?” And there was
 given to the beast a mouth speaking great things,
 and blasphemies; and power was given him
 6 [to continue] forty-two months. And he open-
 ed

* S. 79.

The dragon gave him &c.] The power, and the metropolis of the Roman empire, were delivered over to him. “The beast succeeded in the same power as the dragon; that is, the Roman empire was divided into the ten monarchies of the beast.” Daubuz.

3. *One of his heads wounded &c.]* Rome had been governed by kings, consuls, dictators, decemvirs, military tribunes with consular authority, and emperours. Compare c. xvii.

10. The imperial form of government ceased in Augustulus, A. D. 475; and afterward Rome became subject to the Exarchate of Ravenna.

But his deadly stroke was healed.] The Exarchate was

transferred to the Pope; and Rome became the seat of a temporal as well as spiritual government. The Roman name too became formidable again by the cooperation of the German Emperour, made Emperour of the Romans by the papal power. Bp. Newton.

4. *The dragon, because he had given power &c.]* It seems that the Emperours, who advanced the authority of the Pope, had high honour paid them by their subjects on that account.

5. *A mouth speaking great things.]* See Dan. vii. 8.

Forty-two months.] This period is here mentioned the fifth time. See c. xi. 2, 3, xii. 6, 14.

CHAP.
XIII.

ed his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, [and] those
7 who dwell in heaven. And it was given him to make war with the faints, and to overcome them: and power was given him over every tribe, and
8 people, and language, and nation. And all that dwelt on the earth worshipped him, whose name was not written from the foundation of the world, in the book of life of the Lamb * that was slain.
9—10 If any man have an ear, let him hear. If any lead into captivity, he shall go into captivity: If any shall kill with the sword, he must be killed with the sword. Here is the patience and the faith of the faints.

And

* C. xvii. 8.

6. *To blaspheme his name.*] By worshipping what is not God, and by arrogating to himself divine titles and honours.

His tabernacle.] His church, from which true Christians were excommunicated.

Those who dwell in heaven.] By idolatrous worship and fabulous legends. See Bp. Newton.

8. *From the foundation of the world.*] For the placing of these words, see c. xvii. 8. For their sense, see c. iii. 5. Our names may be written in the book of life; and our sins may cause them to be blotted out. God alone knows, and ever knew,

the good and faithful servants who will persevere to the end. See Matth. xxv. 34.

10. *Αἰχμαλωσία* is used here as Eph. iv. 8. The rendering may be, If any man collect a number of captives.

That the truly good will keep themselves uncorrupted by this idolatrous power, v. 8; and that the cruelties exercised by these persecutors will be retaliated on them; are truths worthy of great attention.

Here or, in this matter, in resisting this enemy, [see v. 7,] is scope for the exercise of faith and patience in holy men. See Mede, p. 505. v. 18. c. xiv. 12. xvii. 9.

CHAP.
XIII.

- 11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb,
 12 but he spake as a dragon. And he exerciseth all the power of the first beast in his presence, and causeth the earth, and those who dwell in it, to worship the first beast, whose deadly wound was
 13 healed. And he doeth great miracles; so that he maketh fire to come down from heaven on the
 14 earth in the presence of men. And he deceiveth those who dwell on the earth by *means of* those miracles which it was given him to do in the presence of the beast; saying to those who dwell on the earth, that they should make an image to the beast which had the wound by a sword and
 15 yet lived. And he had power to give life to the image

11. *Another beast.*] The Romish ecclesiastical state.

Two horns &c.] The regular and secular clergy. These pretended to meekness; but exercised their authority in a terrible and irresistible manner.

12. *And he exerciseth &c.*] They are vested with the papal power, in obedience and subordination to their spiritual head; whose dominion they promote with the greatest zeal.

13. *He doeth great miracles.*] The ecclesiastics are the agents in the false miracles of the Romish church. Compare, c. xix. 20, the character of the false prophet.

Maketh fire to come down &c.] He pretends to work miracles

as great as those of the ancient prophets. See 2 Kings i. 10.

14. *That they should make an image &c.*] That they should acknowledge his supremacy. The text alludes to the images of the Roman Emperours, which were customarily set up and worshipped.

Which had the wound by a sword.] See v. 3.

15. The Romish clergy gave great power to their Hierarch by their implicit and sworn obedience; punishing those with death who disclaimed his authority. Daubuz observes a reference to the well-known pretence among religious impostors, that images had spoken.

CHAP.
XIII.

- image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should
16 be killed. And he causeth all, both small and great, rich and poor, free and slaves, * to receive *from him* a mark on their right hand, or on their
17 foreheads: [and] that no man might be able to buy or sell, but he that had the mark, *even* the name of the beast, or the number of his name.
18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* six hundred *and* sixty-six.

And

* Gr. MSS. *that men should give them.*

16. *To receive a mark &c.]* Slaves anciently received the mark of their masters; soldiers of their generals; and votaries of their gods. See Lowman and Bp. Newton.

17. *Might buy or sell.]* Might enjoy civil intercourse with mankind. Bp. Newton and others shew that *buying and selling* were actually interdicted to those who disobeyed the apostolical see. The papal excommunications are referred to.

18. *The number of a man.]* A number in use among men. See c. xxi. 17.

Six hundred and sixty-six.] The letters in LATEINOS form this number, a circumstance

mentioned so early as in the time of Irenæus. רומית is another chronogram of this nature. See Bp. Newton: p. 671. Lowman suggests that 666, added to the time when the Revelation was written, may mark the year when the beast was supposed to rise. I have heard it ingeniously observed, that the simple marks of the Roman numerals, D, C, L, X, V, I, compose the number in the text. The Roman mark for a thousand is a compounded one; or D, first reversed, joined to a regular D by a common perpendicular line. I greatly prefer this last solution to either of the former.

1 And I looked, and, behold, the Lamb stood on mount Sion, and with him an hundred *and* forty-four thousand * persons, having his own name and his Father's name written on their foreheads.

2 And I heard a sound from heaven, as the sound of many waters, and as the sound of a great thunder: and the sound which I heard *was* as

3 *that* of harpers † playing on their harps: and they ‡ sang as *it were* a new song before the throne, and before the four living creatures, and the elders: and none could learn that song, but the hundred *and* forty-four thousand, that were

4 bought from the earth. These are they that were not defiled with women: for they are virgins: these are they who follow the Lamb whithersoever he goeth: these were bought from among men, *as the* first-fruits to God, and to the
5 Lamb. And in their mouth was found no falsehood: for they are spotless.

And

* S. 53. † Gr. *harping*. ‡ *sing*.

1. *An hundred and forty-four thousand.*] These represent the true members of the Christian church. C. vii. 4. They are, as Mede calls them, the legitimate and undegenerate offspring of the twelve apostles.

3. *As it were.*] See the authorities for omitting *as*.

Vitringa says that the song *was as* new, because the pure

doctrine of the gospel had not been heard for a long time.

No one could learn that song.] These had peculiar privileges.

4. *Were not defiled &c.*] Vitringa, Mede, Daubuz, Lowman, Doddridge, and Bp. Newton understand this figuratively, of their freedom from the stain of idolatry. See v. 8.

CHAP.
XIV.

- 6 And I saw another angel flying in mid-heaven,
having the everlasting gospel to proclaim unto
those who dwell on the earth, and unto every
nation, and tribe, and language, and people,
7 saying with a loud voice, "Fear God, and give
" glory to him; for the hour of his judgement
" is come: and worship Him who made heaven,
" and earth, and the sea, and *the* springs of wa-
8 " ters." And another angel followed, saying;
" The great Babylon is fallen, is fallen; [be-
" cause] she made all nations drink of the wine
9 " of * the fury of her fornication." And another
third angel followed them, saying with a loud
voice; " If any one worship the beast and his
" image, and receive the mark of the beast on
10 " his forehead, or on his hand; he shall drink of
VOL. II. N n " the

* Or, of her furious fornication.

6. See c. xi. 15.

The everlasting gospel.] The final discovery of God's will. See Matth. xxviii. 20.

7. *Of his judgement.*] Specified in the next verse.

Worship him &c.] Not faints or angels.

8. *Babylon.*] Rome, mystic Babylon, the metropolis of apostacy. Mede. Compare c. xvi. 19. xvii. 5. xviii. 2, 10, 21. The fall of papal Rome is mentioned covertly. The form of expression is emphatical; like *Occidit occidit spes omnis* &c. in Horace.

Daubuz.

Of the fury of her fornication.] Of her unbounded idolatry.

9—11. Particular circumstances at that time made adherence to the church of Rome the object of signal punishment.

10, 11. The heaviest punishments, here and hereafter, are threatened. *Pœnæ atrocis atrox descriptio, cui vix quicquam simile habet totius Canonis ambitus:* Mede. See the reason of this punishment, c. xvi. 6: xviii. 6: and consult the note c. xix. 20.

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XIV.

- “ the wine of the fury of God, which is * pre-
 “ pared without mixture in the cup of his anger;
 “ and he shall be tormented with fire and brim-
 “ stone in the presence of the holy angels, and
 11 “ in the presence of the Lamb: and the smoke
 “ of their torment shall go up for ever and ever:
 “ and they shall have no rest day or night who
 “ worship the beast and his image, and if any
 12 “ one receive the mark of his name.” Here is
 the patience of the saints, who keep the com-
 13 mandments of God, and faith in Jesus. And
 I heard a voice from heaven, saying; “ Write;
 “ Happy *are* the dead who die in the Lord
 “ henceforth: Yes, saith the Spirit; they rest
 “ from their labours; and their works follow
 “ them.”
 14 And I looked, and, behold, a white cloud,
 and upon the cloud *one* sitting, like *the* Son of
 man, having on his head a golden crown, and
 15 in his hand a sharp sickle. And another angel
 came

* Gr. *mixed*.

10. *Prepared without mixture.*] See Bp. Lowth's notes on Isaiah, p. 14. Iliad ix. 203. ed. Ernesti. Wakefield, Sylva crit. iii. 186, explains the original with a clear conciseness: *vinum mixtum aromatibus, aqua immixtum.*

12. See c. xiii. 10. In these circumstances will be the trial of the patience and perseverance of Christ's faithful disciples.

13. *In the Lord.*] His true disciples.

Henceforth.] From this period: great calamities being about to follow, the death of the righteous will be peculiarly happy.

They rest from their labours.] *Ita* expresses the consequence. It follows from this passage that there is no state of purgatory.

15—20. The judgements which will precede the fall of Babylon are foretold.

CHAP.
XIV.

came out of * the temple, crying with a loud voice to him who sat on the cloud; "Put in thy sickle, and reap: for the time is come [for thee] to reap; for the harvest of the
16 "earth is † ripe." And he that sat on the cloud applied his sickle to the earth; and the
17 earth was reaped. And another angel came out of the temple which *was* in heaven, he also
18 having a sharp sickle. And another angel came out from the altar, who had power over fire; and called with a loud cry to him that had the sharp sickle, saying; "Put in thy sharp sickle,
"and cut the clusters of the vines of the earth;
19 "for ‡ their grapes are fully ripe." And the angel applied his sickle to the earth, and cut the vines of the earth, and cast *the clusters* into the
20 great wine-press of the wrath of God. And the wine-press was trodden, § out of the city; and blood came out of the wine-press up to the bridles of the horses, for the space of a thousand *and* six hundred furlongs.

N n 2

And

* Or, *heaven*. MSS. † Gr. *dry*. ‡ Or, *its*, or, *of the earth*. MSS. § *on the outside of*. S. 79.

18. *Who had power over fire.* To cast it on the earth. See c. viii. 5.

18, 19. Compare Joel iii. 13: where *שׁוֹמֵר* answers to *παρατηρητης* v. 15.

20. *Up to the bridles of the horses.* A strong hyperbole for a great effusion of blood.

A thousand six hundred furlongs. Mede observes that this is the extent of the Pope's territory, called *stato della chiesa*, or St. Peter's patrimony, from Rome to the Po. Others consider this passage as hyperbolic.

CHAP.
XV.

1 And I saw another sign in heaven, great and
wonderful; seven angels having the seven last
scourges: for by them the wrath of God was
2 filled up. And I saw as it were a laver of glass
mingled with fire; and those that had gotten the
victory over the beast, and over his image, and
over the number of his name, standing by the
3 laver of glass, having *the* harps of God. And
they * sang the song of Moses the servant of
God, and the song of the Lamb, saying,
“ Great and wonderful *are* thy works, O Lord
“ God Almighty; righteous and true *are* thy
4 “ ways, † O King eternal. Who shall not fear
“ [thee,] O Lord, and glorify thy name? for
“ *thou* only *art* holy: for all the nations shall
“ come

* Gr. *sing.* † Or, *of the nations.* MSS.

1. *The wrath of God was filled up.*] These dreadful events are under the seventh trumpet, or the third woe-trumpet; and remain unfulfilled.

2. *As it were a laver of glass.*] A capacious vessel, bearing that resemblance. See c. iv. 6. The fire in this laver, which was part of the temple-furniture, seems to denote the anger of God which was about to be displayed. See c. viii. 5. xiv. 18.

Over the beast.] *Ex* is

here used as *pro*. 2 Sam. i. 23. Pl. lxxv. 3. Daubuz.

pro and *pro* are used after verbs which denote prevailing.

The harps of God.] *Divinis laudibus canendis destinatas.* 1 Chron. xvi. 42. Wolfius.

3. *Of Moses and—of the Lamb.*] A song celebrating their delivery and triumph by Christ: resembling that of Moses, Exod. xv.

4. *All the nations shall come*] See c. xi. 15.

CHAP.
XV.

“ come and worship before thee ; for thy righteous acts are made manifest.”

5 And after that I looked, and the temple of the
6 tabernacle of the testimony in heaven was opened : and the seven angels, who had the seven
7 scourges, came out [of the temple,] clothed in
pure white linen, and girt about their breasts
8 with golden girdles. And one of the four living
creatures gave the seven angels seven golden
bowls, full of the wrath of God who liveth for
* ever and ever. And the temple was filled with
smoke from the glory of God, and from his
power ; and none was able to enter into the temple,

CHAP.
XVI.

till the seven scourges of the seven angels
1 were finished. And I heard a loud voice out of
the temple, saying to the seven angels ; “ Go,
“ and pour out the seven bowls of the wrath of
“ God upon the earth.”

And

* Gr. *ages of ages.*

5. See c. xi. 19.

6. *Came out of the temple,]*
To shew that their commission
was from God.

*Clothed in pure white
linen.]* To shew that the
judgements to be executed by
them were righteous.

And girt about their breasts.]

To shew their readiness and
expedition in obeying God.

8. *The temple was filled with
smoke &c.]* Compare Exod. xl.
34, 35. 1 Kings viii. 10, 11.

1. *The seven bowls.]* By
which papal Rome is to be
gradually destroyed.

CHAP.
XVI.

- 2 And the first went, and poured out his bowl upon the earth; and a bad and noisome ulcer fell upon the men that had the mark of the beast, and *upon* those that worshipped his image.
- 3 And the second [angel] poured out his bowl upon the sea; and it became blood like *that* of a dead man: and * every [living] creature died in the sea.
- 4 And the third *angel* poured out his bowl upon the rivers and springs of waters; and they be-
 5 came blood. And I heard the angel of the waters saying: "Thou art righteous, that art, and
 " wast, † *and that art* holy, because thou hast
 6 " thus executed judgement: for they have shed
 " the blood of saints and of prophets, and thou
 " hast given them blood to drink: *of which* they
 7 " are worthy." And I heard *a voice out of* the altar saying; "Yes, Lord God Almighty, true and
 " righteous *are* thy judgements."

And

* Gr. *soul of life*. † Or, *thou Holy One*.

2. This calamity resembles that inflicted on Egypt; Exod. ix. 10.

3—7. Compare Exod. vii. 19. This vision may portend great destruction, and a great effusion of blood.

5. The angel of the waters is he who poured his bowl on them.

Beza found "in vetusto bonæ fidei manuscripto," *ἐσθλὸς* instead of *ὅσιος*. See Beza in locum, and Wettstein.

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XVI.

- 8 And the fourth *angel* poured out his bowl upon the sun ; and it was given him to blast men with fire. And men were blasted with great heat ; and yet the men blasphemed the name of God, that had power over these scourges ; and repented not *so as* to give him glory.
- 10 And the fifth *angel* poured out his bowl upon the throne of the beast : and his kingdom became darkened : and *men* gnawed their tongues for pain ; and blasphemed the God of heaven, because of their pains and their ulcers ; and yet repented not of their deeds.
- 12 And the sixth *angel* poured out his bowl upon the great river Euphrates ; and its water was dried up, * that the way of the kings from the east might be prepared. And I saw three unclean spirits like frogs, *come out of the mouth of the*

* Or, *so that* — *was prepared.*

8, 9. Famine and pestilence, arising from sultry seasons, may be foretold.

10. *Darkened.*] See Exod. x. 21. This darkness signifies some great calamity which will befall Rome itself.

12. *The great river Euphrates.*] It cannot be determined whether this is to be interpreted figuratively or literally. Tartar nations may grow powerful at the period here

foretold : or an invasion of Italy from the east may be predicted. Mede says that the converted Jews are meant by the kings from the east : p. 529.

13. *Unclean spirits, like frogs.*] Ecclesiastics, pretending to false miracles, sent as ambassadors to foreign kings ; v. 14. *Unclean* is used in the sense of the Mosaic law.

CHAP.
XVI.

- the dragon, and out of the mouth of the beast,
 14 and out of the mouth of the false prophet. For
 they are the spirits of demons, working miracles,
 [which go forth] to the kings of the whole
 world, to gather them to the battle of that great
 15 day of the Almighty God. ("Behold, I come
 " as a thief. Happy is he that watcheth, and
 " keepeth his garments, lest he walk naked,
 16 " and *men* see his shame.") And * *the spirits*
 gathered the *kings* together into a place, called
 in the Hebrew tongue Armageddon: *that is, the*
mountain of Megiddo.
- 17 And the seventh *angel* poured out his bowl into
 the air; and a loud voice came from the temple
 [of heaven,] *even* from the throne, saying; "It
 18 " is accomplished." And there were voices, and
 thunders, and lightnings; and there was a great
 earthquake, such as had not been since men were
 upon

* See S. 11.

The dragon.] See c. xii. 9, the defeat of King Josiah, 2 Kings xxiii. 29; and for great mourning, Zech. xii. 11.

13. *The beast.*] See c. xiii. 1. One unclean spirit came out of each mouth. Daubuz supposes that the secular clergy, the monks, and the religious Knights are denoted.

The false prophet.] The beast described c. xiii. 11—17.

16. *Armageddon.*] That is, the mountain of Megiddo; a city famous for slaughter, Judg. v. 19, 2 Kings ix. 27; for

In this verse *συμμάχων* agrees with *πρὸς πόλιν*, as *ἐκ τοῦ θρόνου* does v. 14. So Aretas, Grotius, Hammond, Jurieu, and Daubuz.

17. *Accomplished.*] Babylon has received her punishment: v. 19.

18. *Voices, and thunders, and lightnings.*] Forerunners of great calamities.

CHAP.
XVI.

upon the earth, so great *and* mighty an earth-
19 quake. And the great city was divided into
three parts, and the cities of the nations fell:
and the great Babylon was remembered before
God, so that he gave her the cup of the wine of
20 * the fierceness of his anger. And every island fled
21 away; and the mountains were not found. And
there † fell upon men a great hail out of heaven,
every stone as it were the weight of a talent: and
men blasphemed God because of the scourge of
CHAP. XVII. the hail; for the scourge of it was very great.

1 Then one of the seven angels, that had the se-
ven bowls, came and talked to me, saying;
“ Come hither, I will shew thee the ‡ judge-
“ ment of the great harlot, who sitteth upon
2 “ many waters; with whom the kings of the
“ earth have committed fornication; and the in-
“ habitants of the earth have been made drunk
“ with

* Or, *his fierce anger*. † Gr. *falleth*. ‡ Or, *punishment*.
S. 57.

19. In the former part of
this verse, and in v. 20, the
effects of a general and most
terrible earthquake are descri-
bed.

21. *As it were the weight of
a talent.*] A talent weighs a
hundred pounds. The expres-
sion is hyperbolical.

1. *The great harlot.*] The

Seducer of others to idolatry.

Who sitteth.] So v. 15. *יושבת*,
dwelleth.

Upon many waters.] Deno-
ting the many people over
whom she had dominion: v.
15.

2. Observe the Hebrew pa-
rallelism.

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XVII.

3 “with the wine of her fornication.” So he carried me away in the spirit into the desert : and I saw a woman sitting on a scarlet beast, which was full of * names of blasphemy, and
4 had seven heads, and ten horns. And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, and had in her hand a golden cup full of abomi-
5 nations and the filthiness of her fornication ; and upon her forehead a name written, MYSTERY, THE GREAT BABYLON, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF
6 THE EARTH. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses to Jesus : and when I saw her, I wondered

* Or, *blasphemous names*.

3. Another vision of papal Rome. See the manner in which she has been already represented, c. xiii. “The desert is a proper scene for one forsaken and about to be destroyed.” Daubuz.

On a scarlet beast.] Here, and in the next verse, the scarlet and purple array of the popes and cardinals, and the rich ornaments and pomp affected by that church, are alluded to.

Names of blasphemy.] See c. xiii. 6.

Seven heads and ten horns.] See c. xiii. 1.

5. *Upon her forehead.*] See c. xiii. 16. It was actually the custom of harlots to place their names in a label on their foreheads.

Mystery.] Some assert that this word was inscribed on the front of the pontifical tiara. But the fact is disputed. See Wolfius : and Bishop Newton, p. 696.

6. See c. xiii. 7. xvi. 6. St. John wonders that a Christian power should act thus. It could be no wonder to him that a pagan power should persecute Christians.

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XVII.

- 7 I wondered with great wonder. And the angel
said unto me ; “ Why didst thou wonder ? I will
“ tell thee the mystery of the woman, and of
“ the beast which carrieth her, which hath the
8 “ seven heads, and the ten horns. The beast
“ which thou sawest, was, and is not ; and is
“ about to come up out of the * deep, and to
“ go into destruction : and those who dwell on
“ the earth (whose names were not written in
“ the book of life from the foundation of the
“ world) will wonder when they behold the
“ beast, which was, and is not, and will ap-
9 “ pear again. Here *is* the mind which hath
“ wisdom. The seven heads are seven moun-
10 “ tains, on which the woman sitteth ; and they
“ are

* Gr. *abyss*.

8. *And is about to come up &c.*] According to the prophecy, c. xiii. 1.

Is not.] The seat of empire being removed to Ravenna. C. xiii. 3.

Which was.] Which existed in great authority ; c. xiii. 1, 2 ; seated in imperial Rome. The reading in Mill, Wetstein, &c. is *is*, *ti*.

And will appear again.] Being again placed in the seat of empire. C. xiii. 3.

10. Here is a second interpretation of the seven heads. See Livy. L. vi. c. 1. & Tacitus, Annal. i. 1. Or Bishop

Newton, p. 700. For the former interpretation, see the note on c. xii. 3.

“ The seven heads of the
“ beast are by the angel made
“ a double type both of the
“ seven hills where the woman
“ sitteth, and of the seven so-
“ vereignties with which in a
“ successive order the beast
“ should reign. This is a pair
“ of fetters to tie both beast
“ and whore to western Rome.
“ The seven sovereignties must
“ not be separated from the
“ seven hills, nor the seven
“ hills from as many sovereign-
“ ties.

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XVII.

- “ are seven kings : five are fallen, [and] one is,
 “ *and* the other is not yet come ; and when he
 “ * doth come, he must continue a short time.
 11 “ And the beast, which was, and is not, even
 “ he is the eighth, and is *as one* of the seven,
 12 “ and will go to destruction. And the ten horns,
 “ which thou sawest, are ten kings that have not
 “ yet received a kingdom ; but *will* receive power
 “ as kings at the same time with the beast.
 “ These

* S. 76.

“ ties. Constantinople may
 “ have so many hills ; but
 “ those hills had never so many
 “ sovereignties. In other ci-
 “ ties where the sovereign Ro-
 “ man name (or but the name)
 “ hath reigned, are neither so
 “ many hills, nor ever were
 “ those seven succeeding sove-
 “ reignties. By these fetters
 “ we shall hold this Proteus-
 “ like and flitting beast fast
 “ enough.”

Mede : p. 922.

Five are fallen.] The forms
 of government by kings, con-
 suls, dictators, decemvirs, and
 military tribunes with consular
 authority.

One is.] The imperial form
 existed at the time when this
 revelation was made.

The other is not yet come.] The
 Dukedom of Rome under the

exarchate of Ravenna. Bishop
 Newton : p. 701.

A short time.] The Ex-
 archs ruled at Ravenna from
 A. D. 568 to A. D. 727. Bp.
 Newton : p. 701.

11. The papal power is the
 eighth head : and yet is of the
 seven, because it wields the
 temporal as well as the spiritual
 sword.

12. *Ten kings.*] Into which
 the Roman empire will here-
 after be divided. See Sir Isaac
 Newton in Lowman, p. 213 ;
 Machiavel, Mede, Bishop
 Lloyd, and Sir Isaac New-
 ton, in Bishop Newton i. 250,
 251, 4to. Jurieu reckons,
 eastern Goths, western Goths,
 Vandals, Suevi, Franks, Bur-
 gundians, Saxons, Alemans,
 Britons, and Greeks. Wol-
 fius.

CHAP.
XVII.

- 13 “ These *will* have one mind, and *will* give their
14 “ power and strength to the beast. These will
“ make war with the Lamb, and the Lamb will
“ overcome them: for he is Lord of lords, and
“ King of kings; and those that are with him
15 “ *are* called, elect, and faithful.” Then *the an-*
“ *gel* saith unto me; “ The waters which thou
“ sawest, where the harlot sitteth, are people,
“ and multitudes, and nations, and languages.
16 “ And the ten horns which thou sawest, and the
“ beast, will hate the harlot, and will make her
“ desolate and naked, and will eat her flesh, and
17 “ burn her with fire. For God hath put in
“ their hearts to do his will, and to agree, and
“ give their kingdom to the beast, until the
18 “ words of God shall be fulfilled. And the wo-
“ man whom thou sawest, is that great city
“ which hath dominion over the kings of the
CHAP. XVIII. “ earth.”

- I And after these things I saw another angel
coming down from heaven, who had great
power; and the earth was enlightened with his
2 glory. And he cried with a strong voice, say-
ing; “ The great Babylon is fallen, is fallen;
“ and

13. These ten kingdoms profess the true gospel.
will be papal. 16. And they will destroy
14. But at length, they will the papal tyranny.

CHAP.
XVIII.

- “ and is become the dwelling-place of demons,
 “ and the haunt of every unclean spirit, and the
 3 “ haunt of every unclean and hateful bird. For
 “ all the nations have drunk of the wine * of
 “ the fury of her fornication; and the kings of
 “ the earth have committed fornication with her,
 “ and the merchants of the earth have been
 “ made rich through the abundance of her
 4 “ luxury.” And I heard another voice from
 heaven, saying; “ Come out of her, my people;
 “ that ye be not partakers of her sins, and that
 5 “ ye receive not of her scourges: for her sins
 “ have reached to heaven; and God hath re-
 6 “ membered her iniquities. Render to her as
 “ she also hath rendered; and † repay her dou-
 “ ble,

* Or, of her furious fornication. † Gr. double to her.

2. *Of demons—of every unclean spirit.*] Of melancholy persons supposed to be possessed by such. Or a common opinion among the Jews and others is alluded to, that demons, or the spirits of departed men, frequented such places. See Wolfius; and Farmer on dem. p. 329. Comp. Isai. xiii. 21.

3. *Have drunk.*] *πνέοντες* is a reading slenderly supported: but *πίνοντες* may have the Hiphil force in a book so full of Hebraisms. “He hath caused all the nations to drink.”

The merchants &c.] Various articles of high price were anciently imported into Rome: her commerce bearing a much greater proportion to that of other nations formerly than lately, especially when the Italian cities nearly engrossed the trade of the East. But some understand this of traffick in spiritual matters: papal Rome being the great spiritual emporium of those Christian countries over which she has presided.

Abundance.] *ἀφθονία* here has the force of *vis* in Latin.

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XVIII.

“ ble, according to her works : in the cup which
 7 “ she hath mixed, mix to her double. By how
 “ much she hath glorified herself, and lived
 “ luxuriously, so much torment and mourning
 “ give her : for she saith in her heart, ‘ I sit *as* a
 “ queen, and am not a widow, and shall not see
 8 “ mourning.’ “ Therefore her scourges shall
 “ come in one day, * pestilence, and mourning,
 “ and famine ; and she shall be utterly burnt
 “ with fire ; for strong *is* the Lord God who
 9 “ hath judged her. And the kings of the earth /
 “ that have committed fornication and lived
 “ luxuriously with her, shall bewail her, and
 “ lament for her, when they see the smoke of
 10 “ her burning ; standing afar off for the fear of
 “ her torment, *and* saying ; ‘ Alas, alas, O great
 “ city Babylon, O mighty city ! for in one hour
 11 “ thy judgement is come.’ “ And the merchants
 “ of the earth *shall* weep and mourn over her ;
 “ for no man buyeth their merchandise any more :
 12 “ the merchandise of gold, and of silver, and
 “ of precious stones, and of pearls, and of fine
 “ linen, and of purple, and of silk, and of
 “ scarlet ;

* Gr. *death*. c. vi. 8.

7. *I sit as a queen.*] See Isai.
 xlvii. 7, 8.

9. This was not true of old
 Rome.

CHAP.
XVIII.

- “scarlet; and all * sweet-smelling wood, and
 “all ivory vessels, and all vessels of most pre-
 “cious wood and of brass and of iron and of
 13 “marble; and cinnamon, and amomum, and
 “odours, and ointments, and frankincense, and
 “wine, and oil, and fine flour, and wheat, and
 “cattle, and sheep, and horses, and chariots,
 14 “and slaves, and persons of men. And the
 “fruits which thy soul desired are departed from
 “thee, and all things which were delicate and
 “sumptuous are perished from thee, and thou
 “shalt by no means obtain them any more.
 15 “The merchants of these things, that were
 “made rich by her, shall stand afar off, for the
 “fear of her torment, weeping and mourning,
 16 “[and] saying; ‘Alas, alas, that great city,
 ‘which was clothed in fine linen, and purple,
 ‘and scarlet, and adorned with gold, and pre-
 17 ‘cious stones, and pearls! For in one hour so
 ‘great wealth is laid waste.’ “And every pilot,
 “and every one who saileth to the place, and
 “the mariners, and as many as use the sea, stood
 “afar

* Or, aromatic. Gr. *thyine*.

12. *Sweet-smelling wood.*] The *Thya* is an African tree resembling a cypress, and remarkable for its scent and durability.

13. *And amomum.*] A Median, Armenian, and Indian shrub, very fragrant, and in

high esteem for the spice or perfume which it produces.

Persons of men.] Freemen, who resorted to Rome for indulgences, dispensations, relics, the discharge of religious vows, &c. A periphrasis for men. See Isocrates in Wolfius.

CHAP.
XVIII.

- 18 “ afar off, and cried out, when they saw the
 “ smoke of her burning, and said; ‘ What *city*
 19 ‘ *was* like this great city!’ “ And they cast
 “ dust on their heads, and cried out, weeping
 “ and mourning, and said; ‘ Alas, alas, that
 ‘ great city, whereby all that had ships on the
 ‘ sea were made rich through her costliness! for
 20 ‘ in one hour she is laid waste.’ “ Rejoice over
 “ her, thou heaven, and ye saints and apostles
 “ and prophets; for God hath * avenged you on
 “ her.”
- 21 And a mighty angel took up a stone like a
 great milstone, and cast it into the sea, saying;
 “ Thus shall that great city Babylon be thrown
 “ down with force, and shall by no means be
 22 “ found any more. And the sound of harp-
 “ ers, and of musicians, and of pipers, and of
 “ trumpeters, shall by no means be heard any
 “ more in thee; and the artificer of every art
 “ shall by no means be found any more in thee;
 “ and the sound of a milstone shall by no means
 23 “ be heard any more in thee; and the light of a
 “ lamp shall by no means shine any more in
 VOL. II. O o “ thee;

* Gr. *judged your judgements.*

18. See Ezek. xxvii. 32. cities they grind their corn at
 22. *The sound of a milstone.*] break of day. In a morning
 See Jer. xxv. 10. and Dr. one hears every where the noise
 Blayney's note. Or Harmer i. of the mill.” Chardin.
 250. ed. 2d. “ In the eastern

CHAP.
XVIII.

“ thee; and the voice of the bridegroom and
 “ of the bride shall by no means be heard any
 “ more in thee: for thy merchants were the
 “ great men of the earth; for by thy forceries
 24 “ all nations were deceived. And in her hath
 “ been found the blood of prophets, and of
 CHAP. “ saints, and of all that were slain upon the
 XIX. “ earth.”

1 After these things I heard as it were a loud
 voice of a great multitude in heaven, saying;
 “ * Praise ye Jehovah: *now is* the salvation, and
 2 “ the glory, and the power of our God: for
 “ true and righteous *are* his judgements: for he
 “ hath judged the great harlot, who corrupted
 “ the earth with her fornication; and hath
 “ avenged the blood of his servants at her
 3 “ hand.” (And again they said; † “ Praise ye
 “ Jehovah:”) “ and her smoke goeth up for
 4 “ ‡ ever and ever.” And the twenty-four
 elders, and the four living creatures, fell down
 and worshipped God who sat on the throne,
 5 saying; “ Amen, § Praise ye Jehovah.” And a
 voice came out of the throne, saying; “ Praise
 “ our God, all ye his servants; and ye who fear
 6 “ him, both small and great.” And I heard as
it were the voice of a great multitude, and as *it*
were the sound of many waters, and as *it were*
 the

* Alleluia. † Alleluia. ‡ Gr. ages of ages. § Alleluia.

CHAP.
XIX.

the sound of mighty thunders, saying; * “ Praise
“ ye Jehovah: for our Lord God Almighty
7 “ reigneth. Let us be glad and rejoice, and
“ give glory to him: for the marriage of the
“ Lamb is come, and his wife hath made herself
8 “ ready.” And it was given her, that she should
be clothed in fine linen, pure and white: for fine
9 linen is the righteous acts of the saints. Then
† one saith unto me: “ Write; Happy *are* those
“ that are invited to the marriage-supper of the
“ Lamb.” He saith also unto me; “ These are
10 “ the true words of God.” Then I fell before
his feet to worship him. But he saith unto me;
“ See *thou do it* not: I am a fellow-servant with
“ thee, and with thy brethren who bear testi-
O o 2 “ mony

* Alleluia: † Or, *the angel*.

7. *His wife.*] The church:
his true disciples.

8. *Is the righteous acts.*] Is a
representation, or symbol, of
them.

9. *These are the true words
of God.*] The angel refers to
the whole prophecy delivered
to St. John. At the seeming
conclusion of the prophetic vi-
sion, St. John worshipped the
angel.

10. *To worship him.*] Com-
pare c. xxii. 8, 9. St. John
designed an act of civil honour,
or homage, in prostrating him-

self before the angel. But the
angel declined it with humility,
and with a wise and prophetic
caution. Dicere voluit ange-
lus, non convenire sibi, ut hoc
gestu & ritu, licet interpretati-
onem sustinere posset reverentiæ
civilis, a Joanne coleretur;
quippe qui gestum & ritum re-
ligiosæ adorationis imitabatur,
ac proinde perverse ac in con-
trariam partem accipi posset.
Vitr.

Bear testimony to.] See c. vi.
9.

CHAP.
XIX.

“mony to Jesus: (worship God:) for the spirit
“of prophecy is the testimony to Jesus.”

- 11 And I saw heaven opened, and, behold, a
white horse: and he who sat upon him *was*
called Faithful and True; and with righteousness
12 he judgeth and maketh war. And his eyes *were*
[as] a flame of fire, and on his head were many
crowns: and he had a name written which none
13 knoweth but he himself: and he *was* clothed
with a mantle dipt in blood: and his name is
14 called, THE WORD OF GOD. And the armies
which were in heaven followed him on white
horses, clothed in fine linen, white [and] pure.
15 And out of his mouth * went a sharp sword,
that with it he might smite the nations: and he
shall rule them with a rod of iron: and he shall
tread the wine-press † of the fierceness and anger
16 of Almighty God. And he ‡ had on his mantle,
and

* Gr. *goeth*. † Or, *of the fierce anger*. Gr. MSS. *of the fierceness of the anger*. ‡ Gr. *bath*.

Worship God.] See a like parenthesis, c. xvi. 15.

11. *A white horse.*] See c. vi. 2.

12. *None knoweth.*] As to its full signification. It is inscrutable to any mortal. Vitruvius. A secret and august name. Id.

15. *Rule them.*] The rebellious part of them.

16. Nomen hoc inscriptum vidit Joannes paludamento imperatorio, circa illam corporis partem qua ensis pendebat a zona. Vitruvius. Sc. a zona in femur.

Elfner observes, from Montfaucon, that an inscription appears over the thigh on the vest of one who is supposed to have been

CHAP.
XIX.

and on his thigh, a name written; KING OF KINGS AND LORD OF LORDS.

- 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls which fly in mid-heaven; "Come *and* gather
18 " yourselves together to the great * banquet of
19 " God; that ye may eat the flesh of kings, and
" the flesh of commanders, and the flesh of
" mighty men, and the flesh of horses and of
" those who sit on them, and the flesh of all
" men, both free and slaves, both small and
20 " great." And I saw the beast, and the kings of the earth, and their armies gathered together, to make war against him who sat on the horse, and against his army. And the beast was taken, and the false prophet that was with him, that wrought miracles before him, with which he deceived those that had taken the mark of the beast, and those that worshipped his image. These two were cast alive into a lake of fire burning

* Gr. *supper*.

been a conqueror in the Grecian games.

Dr. Ward has introduced, from Montfaucon, instances of inscriptions on the thighs of statues: but still thinks with Vitranga. *Dissertations*: p. 233.

17, 18. See my note on

Ezek. xxxix. 17. and Preface to Ezek. p. xvii. xx.

20. *A lake of fire.*] They were punished in the most exemplary manner. "With everlasting destruction." Daubuz. "Brimstone is a symbol of everlasting and irreparable destruction." Daubuz.

CHAP.
XIX.

21 burning with brimstone. And the rest were slain with the sword of him who sat on the horse, which *sword* proceeded out of his mouth; and all the fowls were filled with their flesh.

CHAP.
XX.

1 And I saw an angel coming down from heaven, that had the key of the * deep pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, who is the devil and Satan, and bound him a thousand years; and cast him into the † deep pit, and shut him up, and set a seal on him, that he might deceive the nations no more, till the thousand years should be finished; and after that he must be loosed a little time.

4 And I saw thrones, and ‡ those who sat upon them, and judgement was given to them: and I saw the souls of those that had been beheaded for

* Gr. *abyss*. † Gr. *abyss*. ‡ Or, and some sat.

1—3. The binding and the shutting up of Satan denote the weakness and restraint of the comparatively few unconverted to Christianity; and, as Daubuz expresses it, “that the kingdom of Christ shall enjoy peace and purity of religion, without any disturbance from that old enemy working in the children of disobedience.”

2. *A thousand years.*] The word *ἑκατόν* occurs six times in

this chapter, and no where else throughout the book. It seems to be taken in its strict sense.

4. *Those who sat.*] *Ἐξάθρονος* is used impersonally.

Judgement was given to them.] They were vested with authority to administer judgement in the new Jerusalem.

The souls of those.] That is, those.

Beheaded.] A synecdoche for put to death.

CHAP.
XX.

for *their* testimony to Jesus, and for the word of God, and those that had not worshipped the beast or his image, nor had received *his* mark on their foreheads or on their hands: and they lived *again*, and reigned with Christ a thousand
5 years. But the rest of the dead lived not *again*, until the thousand years were finished. This is
6 the first resurrection. Happy and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign
7 with *Christ* a thousand years. And when the thousand years are finished, Satan will be loosed
8 out of his prison; and will go forth to deceive the nations, which are in the four parts of the earth, Gog and Magog, to gather them together for

And those that had not worshipped &c.] And I saw those that had not worshipped &c. Mede. Bp. Newton.

And they lived again &c.] זָחַי is equivalent to *ἀναζήν*, c. ii. 8. xiii. 14. I understand this, not figuratively of a peaceable and flourishing state of the church on earth, but literally of a real resurrection; and of a real reign with Christ, who will display his royal glory in the New Jerusalem. "This is the great sabbatism, or rest, of the church." Barnabas in Daubuz.

5. *Lived not again.]* Mede, Daubuz, and others argue that, as a real resurrection is meant

here, a figurative one cannot be meant in the foregoing verse.

6. *The second death.]* Everlasting destruction. See c. xx. 14. xxi. 8.

7. *Satan will be loosed out of prison.]* "Restraint will be taken off from wickedness for a short time: v. 3." Bp. Newton. Satan and his instruments will give their last opposition to the true gospel.

8. *Gog and Magog.]* See my note on Ezek. xxxviii. 2, 22. The Scythian tribes by origin may constitute part of this numerous, deluded, and devoted army: on which account all the assembled nations may be thus denominated.

CHAP.
XX.

for battle: whose number *will be* as the sand of
 9 the sea. And they went up over the breadth of
 the earth, and surrounded the camp of the saints,
 and the beloved city: and fire came down from
 10 God out of heaven, and devoured them. And
 the devil who deceived them was cast into the
 lake of fire and brimstone, where both the beast
 and the false prophet *were*: and they will be
 tormented day and night, for * ever and ever.

And

* Gr. *ages of ages.*

9. *Over the breadth of the earth.*] Their numbers, which were as the sand of the sea, spreading far and wide. Lowman.

The beloved city.] Jerusalem, Pf. lxxviii. 68. lxxxvii. 2: the fortress of the saints, and the centre of their habitation during the millenium.

That the adversaries of God should act thus contrary to intuitive evidence, is no more wonderful than the idolatries and rebellions of the Israelites in the desert, notwithstanding the divine manifestations frequently, or rather constantly, made to them.

That the saints, thus miraculously preserved, will pass into their heavenly state without tasting of death a second time, no reasonable doubt can be entertained.

That Jerusalem will be magnificently rebuilt, and highly honoured by all Christian nations, on the future restoration and conversion of the Jews, and that God will vouchsafe it extraordinary blessings, and a very high degree of splendour, is agreeable to the tenour of this book and of other prophecies.

It is reasonable to suppose further, that the living saints will be admitted into a most delightful and instructive communication with the raised saints; to the confirmation of faith, hope, love, purity, piety, and every evangelical virtue.

10. *And the devil &c.*] Perhaps the wicked instruments of Satan. Daubuz thinks that this is the last doom of the evil angels.

CHAP.
XX.

- 11 And I saw a great white throne, and Him who
sat on it, from whose face the earth and the
heaven fled away, and no place was found for
12 them. And I saw the dead, small and great,
standing before the throne: and the books were
opened; and another book was opened, which is
the book of life; and the dead were judged out of
the things written in the books, according to
13 their works. And the sea gave up the dead
which were in it; and Death and * Hades gave
up the dead which were in them: and they were
14 judged every one according to † his works. And
Death and ‡ Hades were cast into the lake of
15 fire. This is the second death. And whosoever
was not found written in the book of life, was
cast into the lake of fire.

And

* i. e. *the unseen state*. † S. 61. ‡ i. e. *the unseen state*.

11—14. The general judge-
ment will soon follow the mil-
lenium.

11. *Him, who sat on it.*] Christ, the Judge of all: v. 12.
The earth and the heaven fled away.] See c. xxi. 1.

14. *Death and Hades &c.*] Death was abolished. 1 Cor.

xv .26, 54.

15. *Into the lake of fire.*] “The special manner of the torment, that is, the very means or instruments designed by God to that purpose, are not at all determined or decided by the symbols of fire and brimstone.” Daubuz.

CHAP.
XXI.

- 1 And I saw a new heaven, and a new earth:
for the first heaven and the first earth were passed
away: and there * was no more sea.
- 2 And I saw the holy city, *the* new Jerusalem,
coming down from God out of heaven, prepared
3 as a bride adorned for her husband. And I heard
a loud voice out of heaven, saying; "Behold,
" the tabernacle of God *is* with men, and he
" will dwell with them, and they will be his
" people, and God himself will be with them,
4 " *and be* their God: and he will wipe away all
" tears from their eyes; and death will be no
" more; and sorrow, and lamentation, and pain
" will be no more: for the former things are
5 " passed away." And He who sat upon the
throne, said; "Behold, I make all things
" new." And he saith [unto me,] "Write:
" for

* Gr. *is*.

1. This event will take place after the general resurrection and judgement. The new heaven and earth, and the new Jerusalem, are emblematical of the glory and happiness which will be the reward and happiness of good men for ever. See c. xxii. 19. and Doddridge.

2. *As a bride.*] See v. 9. The wife of the Lamb is the church. Eph. v. 27, 32. Observe well c. xix. 7, 8, as ex-

planatory of this vision.

3. *The tabernacle.*] An allusion to the tabernacle under the law; on which the glory of the Lord occasionally appeared.

5. *He who sat upon the throne.*] Vox est Dei Patris. Vitringa.

But I rather suppose that the Great Representative of Jehovah is here meant. See John v. 37¹; and compare c. xx. 11, 12.

CHAP.
XXI.

- “ for these words are true and worthy of belief.”
- 6 And he said unto me; “ It is * accomplished.
“ I am Alpha and Omega, the beginning and
“ the end. To him that is thirsty I will give
“ *drink* without cost from the fountain † of the
7 “ water of life. He that overcometh shall in-
“ herit these things: and I will be his God, and
8 “ he shall be my son. But the fearful, and un-
“ believing, and sinners, and abominable, and
“ murderers, and fornicators, and ‡ forcerers,
“ and idolaters, and all liars, shall have their
“ part in the lake which burneth with fire and
“ brimstone: which is the second death.”
- 9 And one of the seven angels, that had the
seven bowls full of the seven last scourges, came
and talked to me, saying; “ Come hither; I will
“ shew thee the bride, the wife of the Lamb.”
- 10 And he carried me away in *the* spirit to a great
and high mountain, and shewed me the holy
city

* S. 81. † Or, *of living water*. ‡ Or, *poisoners*.

6. *It is accomplished.*] All things are brought to a glorious and happy consummation.

Alpha and Omega.] The words are to be understood of the Father, c. i. 8; and of the Son, c. xxii. 13.

From the fountain of the water of life.] See c. xxii. 1. A perennial spring of running water is a fit emblem of happiness and

immortality.

8. *The abominable.*] See Lev. xviii. 22. Rom. i. 27. 1 Cor. vi. 9.

10. *To a great and high mountain.*] See Ezek. xl. 2. Doddridge, on v. 2, thinks that as the city appeared in the air, coming down from heaven, the foundations were distinguishable from the superstructure.

CHAP.
XXI.

city Jerusalem, coming down out of heaven from
 11 God, having the glory of God: [and] its light
was like a most precious stone, as a jasper-stone
 12 *when* clear as crystal: *and* having a great and high
 wall; *and* having twelve gates, and at the gates
 twelve angels, and names written on *the* gates,
 which are *the* names of the twelve tribes of the
 13 sons of Israel: on the east, three gates; and on
 the north, three gates; and on the south, three
 14 gates; and on the west, three gates. And the wall
 of the city had twelve foundations, and on them
 twelve names of the twelve apostles of the Lamb.
 15 And he who talked to me had *for* a measure a
 golden reed, to measure the city, and its gates,
 16 and its wall. Now the city * lay square, and its
 length *was* as much as the breadth. And he
 measured the city with the reed, twelve thousand
 furlongs. The length, and the breadth, and the
 height

* Gr. *lieth*.11. *The glory of God.*] The
Schechinah, or divine presence.12. *Twelve angels.*] As their
guardians and defenders.14. *Twelve foundations—the
twelve apostles.*] These laid the
foundation of the Christian
church.16. *And the height.*] This
visionary city, when it descend-
ed to the earth, was seated on a
visionary rock, corresponding
to it in magnitude. So wasEzekiel's city: c. xl. 2. In-
tellige distantiam urbis a terræ
planitie. Wetstein. From the
bottom of the mountain on
which the city stood, to the top
of its walls. Le Clerc. Its
square form was an emblem that
it was stable and immoveable;
its magnitude denoted the great
capacity of the true church of
Christ, comprehending all na-
tions. Vitringa.

CHAP.
XXI.

17 height of it, * were equal. And he measured its
wall, an hundred *and* forty-four cubits, accord-
ing to the measure of a man, which is the angel's
18 *measure*. And the building of its wall was of
jasper: and the city *was* pure gold, *and* like clear
19 glass. And the foundations of the wall of the
city *were* adorned with every precious stone.
The first foundation *was* jasper; the second,
sapphire; the third, chalcedony; the fourth,
20 emerald; the fifth, sardonyx; the sixth, sardius;
the seventh, chrysolithe; the eighth, beryl; the
ninth, topaz; the tenth, chrysoprasus; the ele-
21 venth, jacinth; the twelfth, amethyst. And the
twelve gates *were* twelve pearls: every gate was
of one pearl: and the street of the city *was* pure
22 gold, like transparent glass. And I saw in it no
temple: for the Lord God Almighty, and the
23 Lamb, are its temple. And the city † had no
need of the sun, or of the moon, to shine in it:
for the glory of God enlightened it, and the
Lamb

* Gr. *are*. † Gr. *bath*.

17. *Which is the angel's measure.*] The measure here used by the angel. The cubit of a man is an ordinary cubit of six hand-breadths; as in Deut. iii. 11. Le Clerc.

19, 20. Daubuz endeavours to shew that the gems were the same with those on the breast-

plate of the High priest. Exod. xxviii. 17—20.

21. *Twelve pearls.*] It must be recollected that this city is a mere visionary representation.

22. *No temple.*] Therefore this city is different from Ezekiel's, c. xl. 2, &c.

CHAP.
XXI.

- 24 Lamb *was* its lamp. And the nations shall walk in its light: and the kings of the earth *shall*
- 25 bring into it their glory [and honour]. And its gates shall not be shut by day: for there shall be
- 26 no night there. * And *men* shall bring into it the
- 27 glory and the honour of the nations. And nothing shall enter into it which defileth, or which worketh abomination, or *uttereth* a lie: but those *only* that are written in the Lamb's book of life.

Then

* Or, *And the g. and the h. of the n. shall be brought into it.*

24. *The nations.*] The Gentiles, as well as the Jews. *I am varii linguis, habitu quam gentis.* See v. 26.

The kings of the earth &c.] The city shall be as glorious as if all kings, and all the nations, brought into it tribute and wealth. See Lowman and Doddridge. But some of our best commentators infer from these passages that the New Jerusalem will exist during the millenium; c. xx. 9; when the kings of the earth and the nations will actually bring their glory and honour into it: and that this city will continue to exist after the millenium, and after the day of judgement; when it will be the metropolis of the new heaven and earth; those who shall partake of the first resurrection, and those also who shall partake of the second,

being its glorious inhabitants, or visitants, for ever.

May not glory and honour figuratively signify worship, or honour and glory to God and his Son? May not the passages intimate that Gentile kings and people, as well as the Jewish, will partake of its citizenship?

St. John seems to have had a visionary representation of kings and Gentiles, entering the city with gifts; the vision denoting the splendour of the New Jerusalem, and that heaven would be open to such. *ὀϊσμοί*, v. 26, is either frequentative or converted by *καί*.

"All the characters must be supposed figurative."

Dr. Wall.

25. *Its gates shall not be shut.*] An emblem of peace. *Apertis otia portis.* Hor.

CHAP.
XXII.

- 1 Then *the angel* shewed me a river of * water
of life, clear as crystal, proceeding out of the
2 throne of God, and of the Lamb. In the midst,
between the † breadth of *the city* and the river
which ran on ‡ each side, *was* the tree of life,
which bare twelve *kinds of* fruits, and yielded its
fruit every month: and the leaves of the tree
3 *were* for the healing of the nations. And there
shall be no curse any more: but the throne of
God and of the Lamb shall be in it; and his
4 servants shall worship him, and shall see his
face; and his name *shall be* on their foreheads.
5 And night shall not be [there;] or need of lamp,
or of light of the sun; for the Lord God will
enlighten

* Or, *living water*. † Or, *extent*. Or, *street*. ‡ Or, *on two sides*.

1. *A river of water.*] An emblem of pure and overflowing happiness.

2. In the midst of the street (and of the river that flowed around) stood &c. Dr. Owen.

Πλατεια patens seu latum quoddam spatium, planities. In medio planitiei, fluvii que planitiem undique alluentis. Mede, p. 915.

2. *The tree of life.*] See c. ii. 7, and v. 14, 19; which places determine me to think that we should translate in the singular number; and that there is an allusion to the tree of life in

paradise, an emblem of immortality.

For the healing of the nations.] See Ezek. xlvii. 12. There shall be no sickness or pain. What is here expressed figuratively, is expressed literally c. xxi. 4.

3. *No curse any more.*] See Gen. iii. 17. The displeasure of God shall be unknown here. But Wolfius says, Abstractum pro concreto positum esse non dubito; ut homo execrabilis, seu execratione dignus, denotetur.

4. *Shall see his face.*] Matth. v. 8. 1 John iii. 2.

enlighten them; and they shall reign for * ever and ever.

6 Then *the angel* said unto me; "These words
 " *are* worthy of belief and true: and, The Lord
 " God of the spirits of the prophets hath sent
 " his angel to shew his servants the things which
 7 " must shortly come to pass." "For, behold,
 " *saith Jesus*, I will come quickly: happy *is* he
 " who keepeth the words of the prophecy of this
 " book."

8 And I John saw these things, and heard *them*.
 And when I had heard and seen, I fell down to
 worship before the feet of the angel who shewed
 9 me these things. Then he saith unto me; "See
 " *thou do it* not: I am a fellow-servant with thee,
 " and with thy brethren the prophets, and with
 " those who keep the words of this book: wor-
 10 " ship God." Then he saith unto me: "Seal
 " not the words of the prophecy of this book:
 11 " the time is near. He that is unrighteous, let
 " him be unrighteous still: and he that is pol-
 " luted,

* Gr. *ages of ages*.

5. *And they shall reign for ever and ever.*] In heaven, of which the New Jerusalem is a type. For ever and ever is opposed to the millenary reign.

10. *Seal not &c.*] Comp. Dan. viii. 26. where the prophecy was to be shut up, because it was to be for many days. See Dr. Wall.

The time is near.] See c. i. 3.

11. *Let him be unrighteous still.*] If he persists in his unrighteousness, he will reap the consequences of it. The mode of expression is authoritative.

Polluted.] Morally; in opposition to holiness.

CHAP.
XXII.

“ luted, let him be polluted still: and he that is
“ righteous, let him do righteousness still: and
“ he that is holy, let him be holy still.”

- 12 ‘ Behold, *saith* Jesus, I will come quickly:
‘ and my reward *will be* with me, to give unto
13 ‘ every man according as his work shall be. I
‘ *am* Alpha and Omega, the beginning and the
14 ‘ end, the first and the last. Happy *are* they
‘ that do * God’s commandments, that they may
‘ have right to the tree of life, and may enter by
15 ‘ the gates into the city. Without *are* dogs, and
‘ † forcerers, and fornicators, and murtherers,
‘ and idolaters, and whosoever loveth and maketh
16 ‘ a lie. I Jesus have sent mine angel to testify
‘ unto you these things in the churches. I am
‘ the root and the offspring of David, *and* the
17 ‘ bright morning-star. And the Spirit and the
‘ bride say; Come. And let him that is athirst,
‘ come: whosoever will, let him take ‡ the water
‘ of life without cost.

VOL. II.

P p

‘ I testify

* Gr. *his*. † Or, *poisoners*. ‡ Or, *the living water*.

15. *Dogs.*] Those who are unclean; or those who bite and devour, like that animal. *Hominis impuri quivis generatim.* Bochart. Elsner.

16. *The bright morning star.*] Resembling it in glory. The day star from on high, ushering in an eternal day. Lowman.

Doddridge.

17. *The spirit and the bride.*] The spiritual bride: as kingdom and glory signify glorious kingdom. Pyle. Lowman. The Spirit, according to Doddridge, signifies the Spirit of inspiration and prophecy; a sense which seems preferable.

CHAP.
XXII.

18 ' I testify to every man that heareth the words
 ' of the prophecy of this book; If any one shall
 ' add to the things, God will add to him the
 19 ' scourges which are written in this book: and
 ' if any one shall take away from the words of
 ' the book of this prophecy, God will take away
 ' his part of the tree of life, and of the holy
 20 ' city, which are written of in this book. He
 ' who testifieth these things, saith; Surely, I
 ' will come quickly.' " * Amen. Come, Lord
 " Jesus."

21 The favour of the Lord Jesus Christ *be* with
 [you] all.

* Or, *Be it so.*

20. *Amen &c.*] St. John re-
 plies thus.

A P P E N D I X.

GENERAL INTRODUCTIONS TO THE WRITINGS OF THE NEW COVENANT.

1. **L**ARDNER's supplement to the credibility of the gospel-history. Three volumes 8vo. 2d ed. London. 1760.
 2. Dr. Henry Owen on the four gospels. 8vo. Payne. London. 1764.
 3. Dr. Townson's discourses on the four gospels. 4to. Oxford. 1778.
 4. A new introduction to the study and knowledge of the New Testament. By E. Harwood. 2 vols. 8vo. 2d ed. London.
 5. Marsh's translation of Michaelis's introduction to the New Testament. 3 vols. 8vo. Cambridge. 1793.
-

USEFUL COMMENTS ON THE WHOLE.

1. Erasmi annotationes. Fol. Basil. 1555.
2. Bezae Novum Testamentum. Fol. Cantab. 1642.
3. Grotius in Novum Testamentum. Fol. Basil. 1732.
4. Poli synopsis criticorum. Fol. 5 vol. London. 1676.
5. Ham-

A P P E N D I X.

5. Hammond's comment in English is extant in his works. 4 vol. Fol. and separately. Le Clerc's additions to it are printed in English, 4to. London. 1699. Hammond, Latine, cum notis Joannis Clerici. Fol. 2 vol. Amsterd. 1699.
6. Le Nouveau Testament, &c. Par Jean Le Clerc. 4to. Amsterd. 1699.
7. Le Nouveau Testament, &c. Par Messrs. De Beaufobre et L'Enfant. 2 tomes 4to. Amsterd. 1718.
8. Wolfii curæ philologicæ et criticæ. 5 vol. 4to. Hamburg. 1725. Basil. 1741.
9. Whitby. 2 vol. Fol. 5th ed. London. 1727.
Dr. Whitby's Last Thoughts, &c. 2d ed. 8vo. Knapton. London. 1728, published by his express order, and containing corrections of several passages in his commentary, should be inserted in the next edition of this work.
10. Dr. Wall's brief critical notes on the New Testament. 8vo. London. 1730.
11. Dr. Doddridge's Family Expositor. 6 vol. 4to. London. 1761.
12. Critical conjectures on the New Testament. By W. Bowyer. 4to. London. 1782.

VERBAL CRITICS.

1. Sir N. Knatchbull. 8vo. London. 1659.
2. Bos. Exercitationes philologicæ. 8vo. Franquefort. 1713.
3. Elsner. Observationes sacræ. 8vo. Trajecti ad Rhenum. 1720.
4. Alberti. Observationes philologicæ. 8vo. Lugd. Batav. 1725.
5. Ellis. Fortuita sacra. 8vo. Roterd. 1727.
6. Raphelius. Annotationes &c. 2 vols. 8vo. Lugd. Batav. 1747.
7. Palaiet. Observationes &c. Lugd. Batav. 1752.
8. Kypke. Observationes &c. 2 vol. 8vo. Wratislav.
9. Krebsius. Observationes e Josepho. 8vo. Lips. 1755.
10. Loesneri Observationes e Philone. Lipsiæ. 1777.

USEFUL

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USEFUL COMMENTS ON THE FOUR GOSPELS.

1. Dr. Samuel Clarke's paraphrase and notes.
 2. Dr. Joseph Trapp's notes, 8vo. Oxford. 1775.
 3. Bishop Pearce's Commentary. Works. 2 vol. 4to. London. 1777.
-

USEFUL COMMENTS ON SAINT MATTHEW'S GOSPEL.

1. Dr. Scott. 4to. London. 1741.
 2. Mr. Wakefield. 4to. Warrington. 1782.
-

USEFUL COMMENTS ON THE ACTS OF THE APOSTLES.

1. Dr. George Benson. 4to. 2d. Ed. London. 1756.
2. Bishop Pearce. Works. 4to.

The historical facts referred to in the four gospels, and in the Acts of the Apostles, are elucidated and established in the two first volumes of Lardner's credibility: and those in the Acts of the Apostles are the subject of the learned Biscoe's Boyle's Lectures. 2 vol. 8vo. London. 1742.

USEFUL COMMENTS ON SOME OF THE EPISTLES.

1. Taylor on the epistle to the Romans. The key to the Apostolic writings is very instructive in explaining their phraseology.

a. Locke

A P P E N D I X.

2. Locke on the epistles to the Romans, 1 and 2 Cor. Gal. and Eph. The preface on the manner of interpreting St. Paul's epistles is entitled to the strictest attention of every theological student.
3. Bishop Pearce on 1 Cor. Works. 4to.
4. James Pierce of Exeter on Col. Phil. and part of Hebr. with Hallet's continuation of Hebr. 4to. London. 1733.
5. Dr. Samuel Chandler on Gal. Eph. 1 and 2 Theff. 4to. London. 1777.
6. Sykes on Hebr. 4to. London. 1755.
7. Benson on 1 and 2 Theff. 1 and 2 Tim. Titus, and Philemon. 4to. London. 1752. 2d. ed.
- Benson on the seven catholic epistles. 4to. London. 1749.
8. On the Revelation. Joseph Mede. Works. Fol. 1677. Vitranga. 4to. Daubuz. Fol. Lowman. 4to. Bishop Newton on prophecy.

ON ALL THE EPISTLES.

Dr. James Macknight. 4 vol. 4to. Edinburgh. 1795.

ON THE QUOTATIONS IN THE NEW COVENANT FROM THE OLD.

Dr. Randolph. Texts cited in the N. T. compared with the Hebrew and the Septuagint. 4to. Oxford. 1782.

Dr. Owen on the modes of quotation used by the evangelical writers. London. Nichols. 1789.

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THE MOST USEFUL EDITIONS OF THE NEW COVENANT.

1. Mill. Fol. Oxon. 1707.
 2. Kuster's edition of Mill. Fol. 1710. Roterod.
 3. Bengelius. 4to. Tubingæ. 1734.
 4. Wetstein. 2 vol. Fol. Amsterd. 1752.
 5. Griesbach. 8vo. Halæ. 1777. with his *Symbolæ criticæ*. Halæ. 1785.
 6. Alter. 2 vol. 8vo. Viennæ. 1787.
 7. Matthæi. 12 vol. 8vo. Rigæ. 1788.
 8. Birch. *Quatuor Evangelia*. 4to. Havnix. 1788.
-

GREEK CONCORDANCES TO THE NEW COVENANT.

1. Rob. Stephens. Fol. 1599.
 2. Schmidius. Fol. Gothæ et Lipsiæ. 1717. which is the most useful.
 3. Dr. John Williams. 4to. Lond. 1767.
-

USEFUL LEXICONS TO THE NEW COVENANT.

1. Suicer *Thesaurus ecclesiasticus*. Amst. 1728. 2 vol. fol.
2. Mintert. 4to. Francofurti. 1728.
3. Parkhurst. *Greek and English*. 4to, 2d. ed. Lond. 1794.

Dr.

APPENDIX.

Dr. Lardner's plan of the times and places of writing the four Gospels and the Acts of the Apostles. Supplement to The Credibility &c. vol. I. page iv. 2d ed. London. 1760.

<i>Gospels.</i>	<i>Places.</i>	<i>A. D.</i>
St. Matthew's.	Judea, or near it.	About 64.
St. Mark's.	Rome.	64.
St. Luke's	Greece.	63 or 64.
St. John's.	Ephesus.	68.
The Acts of the Apostles.	Greece.	63 or 64.

A table of St. Paul's epistles in the order of time; with the places where, and the times when, they were written. From Lardner's Supplement to The Credibility &c. vol. ii. page iv.

<i>Epistles.</i>	<i>Places.</i>	<i>A. D.</i>
1 Thessalonians.	Corinth.	52.
2 Thessalonians.	Corinth.	52.
Galatians.	Corinth or Ephesus.	{ Near the end of 52. or the beginning of 53.
1 Corinthians.	Ephesus.	
1 Timothy.	Macedonia.	The beginning of 56.
Titus.	Macedonia, or near it.	56.
2 Corinthians.	Macedonia.	Before the end of 56.
Romans.	Corinth.	About October. 57.
Ephesians.	Rome.	About February. 58.
2 Timothy.	Rome.	About April. 61.
Philippians.	Rome.	About May. 61.
Colossians.	Rome.	Before the end of 62.
Philemon.	Rome.	Before the end of 62.
Hebrews.	Rome or Italy.	Before the end of 62.
		In the spring of 63.

A table of the seven Catholic epistles, and the Revelation; with the places where, and the times when, they were written. From Lardner's Supplement to The Credibility, &c. vol. iii. page iv.

<i>Epistles, &c.</i>	<i>Places.</i>	<i>A. D.</i>
The epistle of St. James.	Judea.	61. or the beginning of 62.
The two epistles of St. Peter.	Rome.	64.
St. John's first epistle.	Ephesus.	About 80.
His second and third epistles.	Ephesus.	Between 80 and 90.
The Epistle of St. Jude.	Unknown.	64 or 65.
The Revelation of St. John.	Patmos or Ephesus.	95 or 96.

A scheme

APPENDIX.

A scheme of the times, places, and occasions of writing the gospels. Subjoined to page 114 of Dr. Henry Owen's Observations on the four gospels. London. T. Payne. 1764.

<i>Gospels.</i>	<i>Places.</i>	<i>A. D.</i>
St. Matthew's.	Jerusalem. For the use of the Jewish converts.	About 38.
St. Luke's.	Corinth. For the use of the Gentile converts.	About 53.
St. Mark's.	Rome. For the use of Christians at large.	About 63.
St. John's.	Ephesus. To confute the Corinthian and other heresies.	About 69.

Dr. Townson's opinion concerning the Evangelists, from his discourses on the four gospels. 4to. Oxford. 1778.

THAT St. Matthew was the first writer of a Gospel; that he composed it early for the instruction of the Jewish people, and published it in Judea; and that he was not only anterior to St. Mark and St. Luke, but wrote several years before either of them. *Pages 23, 101.*

That St. Mark was the second Evangelist; that his Gospel was revised or even dictated by St. Peter; that it was compiled for a mixt society of Jewish and Gentile converts, and according to all appearances published at Rome or in Italy: and that it was published about the end of the year 56 or of 60. *Pages 23, 168.*

That the next Evangelist, St. Luke, wrote with a more peculiar view to the converted Gentiles, and, as it seems likely, in Achaia. *Page 24.*

That St. John had seen the three former Gospels, and bore testimony to the truth of them; and wrote his own, probably after the destruction of Jerusalem, in Asia Minor. *Page 24.*

As to John v. 1. "Now there is at Jerusalem, by the sheep-market a pool &c." he boldly supposes that Titus suffered Bethesda to continue. *Page 206.*

APPENDIX

A list of the names of the persons who have been
admitted to the office of the Secretary of the
Board of Education, from 1874 to 1884.

Year	Name	Office
1874	John A. Smith	Secretary
1875	John A. Smith	Secretary
1876	John A. Smith	Secretary
1877	John A. Smith	Secretary
1878	John A. Smith	Secretary
1879	John A. Smith	Secretary
1880	John A. Smith	Secretary
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1883	John A. Smith	Secretary
1884	John A. Smith	Secretary

ERRATA. VOL. I.

T E X T.

Page	Line	Read,
36	1	who doeth
40	6	dead."
43	7	' Thy
113	8 from the bottom,	and
131	5, and 13	fee,
158	2 from b.	immediately
167	5 from b.	* Gr. scourges
171	4	so
227	1, 2	(the father of Alexander and Rufus)
231	4 from b.	they
247	1 Before And, supply 40	
265	9 from b.	hunger.
272	4 from b.	not
289	7	you.'
	Place the 7 last lines between " "	
304	10	and
319	1	sight: I am
323	3	it.
329	10	city,
	14	yet, since
345	3 from b.	suck,
381	3	He that
606	Margin	C. xxv.

ERRATA. VOL. II.

T E X T.

	Rom. iv. 19.	Page 22.
67	9 Roman characters	the gospel which I teach,
108	8 from b.	things, eat
119	3	covering?
128	2	have
	1 Cor. xv. 5.	Page 137
143	last line	trumpet
203	5, 6	Peter;
205	6	the works
279	1, 2	mind: and
285	2	you;
355	3	said God
372	8	continueth a priest
388	2	to it:
393	3	things,
400	3	tremble:")
459	6	bear witness, and
562	17	hand:" (and
		ERRATA.

ERRATA. VOL. I.

NOTES.

Page.	Column.	Line	Read,	
19	I	9	unto	
31	2	13	אמן	
58	I	2 from b.	signify	
121	I	2 from b.	evangelistries	
177	I	2	יהוה	
212	I	3	Jehovah our God, Jehovah is one.	
240	I	3	{	לוח
	2	5		
379	I	5 from b.	Indulges its	
392	I	10 from b.	about it."	
395	2	8	To have life.]	
475	I	3	thin	
489	I	last	בר	
534		Expunge the note on v. 26; and insert it c. xi. 26.		
551	I	3	lections	
574	2	10	read	
577	2	2, 3	lata	

ERRATA. VOL. II.

NOTES.

25	2	12	final :
31		Prefix l, 4, 5, 6 from b.	The design &c. to c. vi.
72	2	3	Dele, opinion of the apostles.
106	2	3	those
118	2	11 from b.	of your country
121	2	last	Pol. Syn.
138	2	10	argument
145	I	last	in Pol. Syn.
187	I	12, 13	words amount
219	I	8	glorious reward
335	2	6	L'Enfant and
250	2	2	the word of God
258	2	5, 6	retaining them
		7 from b.	φουκτίον
259	I	18	preposition
320	2	3	And command.]
385	I	2 from b.	אזני
		9 from b.	אז גוד
	2	3 from b.	σῶμα
422	2	1, 2	calamities, or even
468	2	1, 2	Hath a disposition tending to this
507	I	4 from b.	God :
524	2	5 from b.	Locusta-Scorpio.
532	I	10 from b.	Rom. x. 7,

EMENDANDA

E M E N D A N D A E T A D D E N D A.

Matth. i. 1. **R**ENDER, A table of the genealogy. Or, of the pedigree.

ii. 23. At the end of the note add, Dr. Bell on the Mission of John the Baptist. 2d. ed. 8vo. London. Nichols. 1795.

v. 32. Add to the note, See a like use of *παραίτα* Eccclus. xxiii. 23.

vii. 27. Render, and struck against that house.

xi. 22. Let the note be, These cities added to immorality the rejection of intuitive evidence.

xiv. 20. Or render, and the remainder of the fragments was taken up.

xix. 12. Or render, He that is able to receive *the words*.

xx. 22, 23. Let the note be, To be baptised with a baptism, as some copies read, and &c.

xxi. 34. Let the note be, *Receive the fruits.*] As rent paid in kind. See Luke xvi. 5, 6, 7.

xxvii. 58. Let the note be, See John xix. 31: and Philo in Flaccum, p. 977; who mentions that crucified persons were restored to their friends for the rite of sepulture on the approach of festivals.

Loefneri Obs. e Philone. 8vo. Lipsiæ. 1777.

Mark vi. 5. At the end of the note add, Gen. xix. 22.

Luke ii. 5. Render, to enrol himself.

7. Render, a son, who was her first born.

John i. 13. Note. l. 4. Add, But observe that *αἰμάτων* is used for *αἱμάτων*, Eccclus. xxii. 24.

x. 3. Add to the note, Longus, speaking of sheep, says; *ἐκπαίδευοντο φωνῇ πέθεισθαι*, P. 17. l. 19. ed. Villoison.

2 Cor. iv. 13. Render, and therefore I spake.

ix. 9. Let the note be, *He hath dispersed abroad, he hath given to the poor.*] *Sparsum dedit*. Ps. cxii. 9. Noldius. Hare.

Eph.

EMENDANDA, &c.

- Eph. v. 18. Add to the note, But *wasteful intemperance* is a preferable sense.
- Phil. ii. 6. Add to the note, See how the word is used Wisdom vii. 1, 6.
- Col. i. 18. Add to the note, *The first born &c.*] The first raised from the dead, over whom death had no dominion afterward.
- Philem. 12. Let the note be, *Mine own bowels.*] One on whom my affection is fixed.
- 1 Pet. iv. 19. Render, the keeping of their lives to him by well-doing. Compare Col. iii. 3.
- 2 Pet. iii. 15. Add at the end of the note, See Rom. ii. 4.

